The CHRISTIAN CENTURY

A Journal of Religion

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Bishop Manning Adds Another Chapter

The Nobel Jury Judges America

Vergil and Mussolini's Italy

Is Mr. Hoover a Dry?

An Editorial

Thanksgiving Proclamations

By—Roger W. Babson
Halford E. Luccock
Reinhold Niebuhr
Vachel Lindsay
Ernest F. Tittle

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W. E. B. DU BOIS Graduate of three universities—Fisk, Harvard and Berlin—editor of the Crisis, author of "The Souls of Black Folk,"—many people think of Dr. DuBois as a firebrand. Perhaps he is. Certainly no man living has expressed the demand of the American Negro for justice with more passion and power. When such a man writes of the future of religion, what will he say?

HARRY F. WARD Ever since, as pastor of a church "down back of the yards" in Chicago's packing-town, Harry Ward came into personal contact with the moral and physical ruin caused by poverty, he has been working for a better, because a Christian, world. Words and phrases that he coined—"the social gospel," "the social creed"—have become part of our common vocabulary. Still he fights on. What does such a man see ahead?

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—and here are still others, equally eminent, who have been asked to contribute to "What's Coming" and who will be introduced in a forthcoming issue of The Christian Century:

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—and yet others!

Tell Your Friends About This EVENT in Religious Journalism

The CHRISTIAN CENTURY

November 26, 1930

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The Office Notebook

An avalanche of mail—about the size of the recent democratic landslide in New York and Illinois—has all but overwhelmed our editorial and business offices. It is the response of our readers to the call for volunteers at this crisis time in enlarging the reading public of The Christian Century. Such a response of cheer and good will is most heartening.

If you had buckled in on a hard job, and along came Miss Jane Addams and Senator Capper and Dr. Cadman, who said: "You may count on our help!" would it not give you fresh zest? Well, these very persons, and hundreds of others of like spirit, are saying that to The Christian Century every time the mail comes in! We expect to share many of these letters with all our readers next week.

A word about new subscriptions. The business office reports that these are just beginning to come in, perhaps not quite so promptly or in such numbers as was expected by the optimistic business manager. It takes time, of course, to distribute your Special Rate Certificates among your friends and for them to make up their minds and finally write their checks. Lists of names by the thousands are being sent in for the business office to solicit. This is being carefully attended to.

Here is an extract from a letter just received: "Off and on, through many years, I have secured a considerable number of subscribers for The Christian Century. You may be interested in my experience. I have checked into the matter and find that those new subscribers who paid for their own initial subscription have stayed with you better and longer than those whose initial subscriptions I paid for myself. Do you think this principle holds as a general rule?"

Indeed we do!!!

Widespread demand has led to the reprinting of the article by William H. Hudnut, jr., "Modified Prohibition," in pamphlet form. That editorial, "Dry Thoughts on Election Day," is printed along with it. Priced for quantity sales at three cents a copy, hundreds of thousands of them should be scattered about the nation.

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The CHRISTIAN CENTURY

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EDITORIAL

WELCOMED to London by King George, and presided over by Ramsay MacDonald, the round table conference on India has opened its sessions. The principal developments of the first week were two. The first of these was the presentation of the dispatch from Lord Irwin which, as forecast, urged the conference to disregard extreme caution, such as marked the Simon report, and take immediate steps toward a federal government for all India. Lord Irwin wants something done right away. Yet his actual proposals, when analyzed, are found to leave control of the army establishment in India, budgets, and policing—three points of especial friction—entirely in British hands, with a British veto power over taxes, tariffs, commercial policy and railway management, and complete Indian control over not much more than the spheres already assigned under the present dyarchy plan. A second and more important development as the conference opened was the union of Hindu and Moslem delegates in demanding immediate dominion status. If this unity can be maintained through the entire length of the negotiations —a thing which many observers hold to be unlikely —it will be hard for the British to refuse to grant some sort of dominion rank. The conference has opened in an atmosphere of considerable frankness and good will. But the hardest days are yet to come.

The Indian Round Table Gets Under Way

What a Lovely Way to Spend Sunday!

JUST when we were beginning to fear that this question of the proper use of Sunday was getting beyond solution, Newark, New Jersey, comes forward with a new idea. A Newark newspaper announces that the first bullfight to be held in the United States will take place there on Sunday, November 30. A bull ring, 150 feet in diameter, will be built in the baseball park, and four blooded fighting bulls imported from Madrid will be on hand for the gala occasion. However, the patriotic touch will not be lacking, since the principal toreador, or matador, or whatever it is, will be a native of Brooklyn, New York, who has recently returned to this country after unparalleled triumphs—according to his press agent —in the bull rings of Spain. The Brooklyn bullfighter will be assisted by two Spaniards. As soon as the Newark authorities, who are reported to have sanctioned the affair, have guaranteed that there will be available the requisite number of horses to be gored, the largest city in New Jersey, with its subway connections with the largest city in the United States, should be all set for a pleasant Sunday afternoon. There is in this event an ominous aspect that should not be lightly dismissed. Is not this an indication of the lengths to which our public passion for a new thrill is driving us? Jaded nerves no longer find sufficient stimulation in the thrust of man against man, as in our football games, or even in the brutalities of our prize fighting. Now we demand that man be thrust against animal. We want blood on the sand of the arena. Next Sunday afternoon's spectacle may tell dark things about the moral disintegration of this nation.

Einstein Discourses On Religion

AN opinion on the relations between science and religion is news when Professor Einstein expresses it, though the topic itself is well worn. In a brief article in the New York Times, the famous physicist and mathematician distinguishes three stages or types of religion: the first is based on fear, the second on social feelings, the third on a "cosmic religious sense." These are not strictly successive in time, but the drift is away from the first and toward the last. The religion of fear is doomed to disappear as science explains and controls the objects of fear. The religion of social morality must pass because "the ethical behavior of man is better based on sympathy, education and social relationships, and requires no support from religion." But the "cosmic religious sense" is an enduring characteristic of the best minds and furnishes "the strongest and noblest

driving force behind scientific research." It involves "a deep faith in the rationality of the structure of the world," and without such a faith and a desire to understand "the reason revealed in the world" the scientist has no motive for his toil. Religious geniuses are alike in possessing this cosmic religious sense. Sometimes they are dubbed atheists, sometimes saints. Democritus, St. Francis and Spinoza are spiritually akin by reason of this common quality. But whatever other characteristics this "cosmic religion" may exhibit, it must, according to Einstein, accept the fact that man acts in accordance with necessity and would be, in the eyes of God—if there were a God—"as little responsible as an inanimate object is for the movements which it makes." All of which shows that the physicist cannot evade the feeling that a cosmos of unbroken law has religious values, and also that even the ablest of scientists is helpless to reconcile the antinomies of causality and personality. As a scientist he must (or thinks he must) think of man as strictly determined by inner and outer necessity, as irresponsible as an inanimate object; but as the possessor of "the cosmic religious sense" he is moved to admiration of those scientists who have "dedicated their lives" to research under an inspiration which gives them "power to remain loyal to their purpose in spite of countless failures." The mechanistic conception of the universe and of man perpetually tempts the mathematician to subsume all existence under a rigid formula; and it perpetually breaks down in the presence of one humble human being, whether scientist or saint, resolutely "dedicating his life" to something.

Japan's Premier a Victim of Perverted Nationalism

THE advices from Tokyo as we go to press are that the premier of Japan, Yuko Hamaguchi, is likely to recover. It is, of course, impossible to foretell with any certainty the final outcome of such an abdominal wound as was inflicted on the Japanese premier by his would-be assassin, but the thankfulness of the rest of the world at the good progress so far made is wholehearted and sincere. For Premier Hamaguchi is a casualty in the struggle for world peace and a sound international order. He has been shot because of his insistence on ratification of the London naval pact. If the people of the United States could only be made to understand the causes of this tragedy in Tokyo it might help to break the spell which isolationist demagogues continue to cast upon a large portion of our citizenry. After having been assured by counselors of this sort that ratification of the naval pact would reduce the American navy to impotence and betray the principles of the fathers of the republic, it may come as a shock to these Americans to learn that the fervent nationalists of Japan made precisely the same charges to prevent Japanese ratification. The 23-year-old youth who shot Hamaguchi was a member of the Aikokusha, or "Love of country," society. He was, in other words, a Japanese superpatriot. He believed that the premier, by forcing through ratification, had scuttled the Japanese navy, and left the empire open to attack. Looked at from our angle, this sounds like nonsense; looked at from his angle, it seemed sufficient cause for assassination, involving almost certain death for the assassin. Americans find no difficulty in discovering that this sort of thing in Japan is perverted nationalism, and decrying it. But what about the spirit in America which opposed even the timid approach toward naval restriction of the London pact, and now, without an enemy in sight, demands the building of warships up to the very limit of our international engagements?

Progress of Mr. Hays' Uplift Movement

CLIPPINGS from all parts of the country show how successfully Will Hay's clean-up of the movies is progressing. The newspapers announce the following: Universal is making "The Command to Love," under the title "The Boudoir Diplomat." It is the story of a young diplomat who serves his country by seducing the wives of other diplomats in order to gain state secrets. Warner Brothers have bought the picture rights of the book, "Ex-Mistress," and will convey its sewage to the children under the title, "Just an Hour of Love." Marion Davies' next picture will recite the experiences of a gay old dog with his illegitimate children. And so on. In the meantime the latest example of reformed advertising under the new code lies before us. We quote from it: "Sex-Appeal?!!! These three babes have EVERYTHING . . . roguish eyes . . . come-hither smiles . . . shapely legs . . . and curves that would make Ziegfeld green with envy. And DO they give the boys a red-hot lesson in Parisian whoopee-making? Oo-la-la! What a Night! Just one boudoir battle after another! Children always 25c." Query: How much can the Sunday school do in one hour to offset a two-hour movie program, which is the average school child's exposure each week? Have you written to your representative in congress asking his support of the Hudson bill, H. R. 9986?

Playing Square with the Unemployed

CIVIC pride is adding to the difficulties of the unemployed in many parts of the country. Information reaching this paper shows that in certain places the effort of the federal census to discover the actualities of the situation was thwarted by a local policy of hiring large numbers of men the day before the census was taken and firing them the day after. This without any intention of falsifying the national situation, but simply to protect the reputation of the local community against the charge of having men out of work. Similarly today, serious riots in the neighborhood of certain industrial plants are said to have occurred without any mention being made of them in the press, again in order to protect the local

reputation. The unemployment commission of Illinois, which has been singled out by President Hoover for especial commendation, recently sponsored a general registration of men out of work in the city of Chicago and vicinity. The newspapers state that the total number thus registered in Cook county will be in the neighborhood of 200,000. In the very first days of registration 37,000 emergency cases, involving shelter and food for women and children, were discovered. But even this registration, great as was its improvement over that of last April, does not appear to have secured all the needed facts. It is reported that the announcements did not appear in the foreign language press, which obviously would greatly lessen the chances of the registration becoming known to large numbers in groups particularly susceptible to employment fluctuations. Surely it is time to drop all false pride and all political or industrial camouflage in this matter. It is obvious that the nation faces a situation of desperate need, and everything humanly possible should be done to find out how great that need actually is and to get help to every soul that needs it.

The Cloud Grows

SOME weeks ago The Christian Century published an editorial entitled, "Larger Than a Man's Hand." In it appeared an account of the formation of the Association for Christian Cooperation under the presidency of Dr. Rufus M. Jones, and of the plans which the association was making to lend aid to independent and experimental religious efforts in all lands. At that time the enterprise was so new that we could outline only briefly the purposes it has espoused. Since then, however, the association has undertaken its first specific project. This first project comes from a group of distinguished Latin Americans who are desirous of founding a cultural center for religious investigation—that is their own title—in Buenos Aires. In the group are Dr. Julio Navarro Monzo, distinguished journalist, who, as a member of the staff of the Y. M. C. A., has been lecturing on religion in many parts of South America; Dr. Antonio Sagarna, justice of the supreme court and former minister of education and justice of Argentina; Dr. Juan P. Ramos, dean of the faculty of philosophy and letters of the National university of Argentina. After careful examination of the proposal by the directors of the new association, and their endorsement, the First Congregational church of Columbus, Ohio,—the old Washington Gladden church of which Dr. M. H. Lichliter is now pastor—has been given the honor of taking financial responsibility for this first project. This means a gift of a thousand dollars, to be used in fitting up the discussion center. After the receipt of this initial gift the Latin sponsors of the enterprise feel capable of carrying on its further financial support, since they expect a response from their fellow intellectuals to their invitation to engage in free religious discussion such as has never been experienced in South America, either by the evangelical churches or by the Roman Catholics. The cloud on the missionary horizon is growing.

The "Y" Tries to Define Its Objectives

THE commission appointed a year ago on the authority of the national council of the Young Men's Christian association to restate the association's purposes and objectives has presented a tentative draft as a report of progress. The need of such restatement arose from the fact that, as in the case of any large and active organization not autocratically controlled, there had gradually developed within the Y certain diversities of interest and emphasis which produced the impression of pulling in different directions. There is an element chiefly concerned for the maintenance of what may, without prejudice, be called the pietistic and devotional aspect of the association's work. It is to be remembered that the whole movement originated in a prayer-meeting and that Bible study was one of its first major activities. There is an element which finds its most congenial occupation in "discussion groups." The scope of these discussions has been very wide, with a tendency perhaps to stress the untrammeled consideration of personal problems and the development of satisfactory philosophies of life. And there is an element whose primary interest is in practical social work and in the solution of the problems of race, class and industry. While there is no necessity opposition among these three, it easily happens that groups with these diverse interests simply do not understand each other's language or exhibit much concern for each other's programs. Which, after all, is the main purpose of the Y? Or are they coordinate interests? If the latter, how can they be actually coordinated? To answer some such questions as these must have been the task of the commission. Its reply—fine spirited and comprehensive as it is—seems to leave the matter about where it was, unless the frequent stress upon the central religious motive of loyalty to Jesus Christ and the reaffirmation of the purpose to "maintain the closest fellowship with the churches," may be interpreted as giving the weight of advantage to the first mentioned group. But it is to be remembered that this is avowedly only a "tentative draft." The final report will be awaited with interest.

Golden Rule Week Is a Good Start

THIS year, when the country is in the throes of an economic depression of which idle and starving men are a more serious consequence than diminished dividends and falling prices of stocks, it is particularly suitable that Golden Rule Sunday should be expanded into "Golden Rule week." The time is December 7 to 14. The primary sponsor of it is the Golden Rule foundation, of which Dr. S. Parkes Cadman is president and John H. Finley one of the

vice-chairmen. The plan is simple: Practice self-denial that week and put the money you save where it will do the most good to those who need relief. This does not mean doing your own washing, and thereby throwing your laundress out of a job. It means abstaining from luxury expenditures. Many newspapers have recently been urging their readers to "buy now," spend money to improve business. Whatever may be the merits of that suggestion, there is nothing contrary to it in the program of Golden Rule week. It is not a question of spending less, but of spending it in different ways and for more important ends and for the benefit of other people. At the same time it should be borne in mind that the present situation is not going to be remedied, or even greatly alleviated, by a splurge of benevolence for a single week. A week is better than a day, but a week is not enough. Calling upon a more-or-less Christian nation to practice the golden rule for a week is a little like recommending honesty or sobriety for a limited period. The least that Christian people can do will be to use Golden Rule week as an occasion to form new resolutions which shall not end with the close of the week, or to use it as an experimental period with a view to such a reconstruction of their budgets as the present circumstances demand and their own particular circumstances permit.

Is Mr. Hoover a Dry?

AS A PRESUMABLE candidate for reelection, the views of President Hoover on prohibition are of acute public interest. To the drys they are a matter of paramount concern. It is generally assumed that Mr. Hoover is a dry. This assumption rests upon two major facts. The first is the fact that he ran for President on a republican platform which not only pledged its candidates to the enforcement of the prohibition law but explicitly declared its belief in the 18th amendment. The second is the fact that since he became President, Mr. Hoover has given every evidence of a conscientious and intelligent purpose to enforce the prohibitory law.

Enforcement has made substantial gains during the two years of his administration—gains both in character and in effectiveness. It is not too much to say that the law is better enforced today than at any time since it was enacted. Many, if not all, of the flagrant abuses which characterized the unsupervised and indifferent enforcement policy of Mr. Coolidge's administration have been corrected under Mr. Hoover. The recent transfer of federal responsibility from the treasury department to the department of the attorney general has already justified itself. By placing Mr. Woodcock at the head of the prohibition unit Mr. Hoover deserves credit for the reforms in the service which that able officer has brought about. Every prohibition agent of the federal government is now a trained agent. He knows how he is expected to do his work, as well as what he is expected to do. Had the prohibition task of the national government been taken in hand with similar intelligence by Mr. Hoover's predecessors, the present confusion of the public mind as to the enforcibility of the law might have been prevented.

But neither the republican platform of 1928 nor Mr. Hoover's fidelity to his oath of office as President is sufficient in the present crisis to justify the assumption that he is a dry. Two years ago a pledge of enforcement was, for practical purposes, sufficient. But it is not now sufficient. The wettest of the wets declares in favor of enforcement so long as the law is the law. Senator-elect J. Hamilton Lewis says he is for enforcement. Governor Roosevelt says he is for enforcement. Al Smith claims that if he were President he would keep his oath and enforce the law. Enforcement is no longer the issue. The law itself is the issue. The issue in 1932 will be just wet versus dry, whether there are two candidates or three. The drys cannot again consent to support a candidate who is unwilling to carry the dry banner, and if Mr. Hoover expects the support of the drys it can be given him only if he is himself a dry and will stake his election and his administration on his espousal of the dry position. How does Mr. Hoover stand on the law itself? As President, we have no right to ask that he take a stand on the merit or demerit of any law. It is sufficient that he execute it faithfully. But as a potential candidate for reelection, it is a matter of paramount concern that Mr. Hoover's views be made known.

What do his utterances on the question disclose? They leave us completely in the dark. Prior to his nomination he had never publicly expressed an opinion. So far as the record showed, he would not have been inconsistent with himself had he run on either a wet or a dry platform. Since his election he has said nothing beyond the vigorous word in his inaugural address for enforcement and obedience. To point this out is not a criticism of the President. Having committed the entire problem to the Wickersham commission, it was appropriate that he should reserve any expression of his opinion until he received its report. Prior to his inaugural address, the record discloses that Mr. Hoover's only discussion of prohibition, as such, was in his speech accepting the nomination for President. He then said that prohibition was "a moral experiment, noble in motive," and stated that it must be worked out "constructively." To work this experiment out, he held that the 18th amendment must be kept in the constitution, and that the Volstead law must be effectively enforced. Recognition, however, of the abuses which have grown up under the law prompted Mr. Hoover in that address to suggest a "searching examination" of the operation of the law, designed to make clear the need for any changes.

These words were the occasion of a wide variety of interpretation. The implication seemed to be plain that if the proposed investigation resulted in the recommendation of changes in the Volstead law, Mr. Hoover would favor such changes, subject only to

the proviso that they did not violate the 18th amendment. This, he said, would be nullification, which the American people "will not countenance." But of course a recommendation for 4 per cent beer, for example, would be accompanied by a declaration that such alcoholic content was not intoxicating in fact, and so Mr. Hoover would not be inconsistent with himself if he approved such a recommendation if made by the Wickersham commission. The New York Herald-Tribune and other strong Hoover papers put this construction upon his language at the time. He never disavowed it.

Two years ago Mr. Hoover's attitude was satisfactory enough. The drys could support him with all confidence as over against Al Smith, a candid wet. It was no harm, then, to refer to prohibition as a "noble experiment." Prohibition was at that time felt to be securely entrenched in the constitution. The drys only needed to elect a President sufficiently in sympathy with the law to enforce it intelligently and faithfully. The fact that he might be in a tentative state of mind as to the law itself was not so important. But today the whole landscape has changed. The issue is no longer enforcement. It is the existence of the law itself. The question before us now is not, Can federal prohibition be enforced? but, Do the American people want federal prohibition? The wets have carried their propaganda to the point where reasonable enforcement henceforth depends upon a fresh demonstration that the country is still against the saloon. The next two years will tell the tale, and the drys must have a standard bearer who is a dry, as the wets will have a standard bearer who is a wet.

The democratic party will be wet—that is virtually a foregone conclusion. It will face chaos in the south, but the alternative is annihilation. Mr. Hoover is the presumptive heir to a second nomination by the republicans. Will the republican party be wet or dry? It will be wet if Mr. Hoover is wet. It will be dry if Mr. Hoover is dry. That is why it is important for the drys to know now whether Mr. Hoover is wet or dry. They are gathering their forces, testing their relation to the old parties, defining their affinities with other political and economic issues, and discovering their leaders.

Does Herbert Hoover wish to be their leader? He can be if he so desires. But he can be only if he takes a position which squarely and frankly identifies him as a convinced and determined dry. A tentative attitude will not do. Reticence and neutrality are no longer the part of political discretion. He must burn his bridges and raise the banner of prohibition over his head. If it proves that the Wickersham commission, composed of both wets and drys—more wets than drys—makes a divided report, Mr. Hoover cannot hope to gain political immunity by accepting the majority recommendation for some modification of the Volstead law. He would find himself in precisely the position taken by Mrs. Ruth Hanna McCormick in Illinois when she tried to escape her own responsibility by referring the issue to a straw vote. Her fate would surely be his fate, and her fate was not merely defeat at one election; it was permanent political undoing. Had Mrs. McCormick stood firmly and bravely for her alleged convictions, she would today be a powerful leader, destined to rise again in spite of a single defeat—even on the assumption that under such conditions she would have been defeated. As it is, she is politically dead.

And Mr. Hoover will be politically dead if he follows a weak course of evasion or compromise, hiding behind the skirts of a Wickersham report, instead of asserting his own independent statesmanship.

But beyond anything that can be said as to Mr. Hoover's record of neutrality in his explicit utterances, there is another kind of record. It consists not of what he has done and said, but of what he has permitted to be believed. Has not Mr. Hoover so consistently accepted the trustful loyalty of the dry electorate that they have every right to claim him now as their leader and to refuse to believe that he would abandon the dry position? After all, a public leader's permissive attitude may as fully commit him as his explicit word could do. Many a leader has found that out with a great shock when he undertook to reverse the public belief in him on the ground that he had remained technically neutral. The sheer raising of the question as to whether Mr. Hoover is wet or dry has called forth many letters of criticism. Typical of many is a letter from a prominent dry leader who claims to know the President's mind through repeated and intimate conversations. He characterizes as "cruelly unjust" those statements in The Christian Century which suggest the possibility that Mr. Hoover may be wet. Much is to be said for this confident and trustful judgment of the President. It is a high tribute to his character that he is able to evoke such loyalty on the part not only of the leaders who have access to him, but of millions of voters who would awake with indignant disillusionment should he declare for the modification of essential prohibition. The Christian Century shares this expectation. It too has trusted the President, and still trusts him despite its criticism of his reticence in the guidance of public opinion.

The question will soon be put beyond anybody's conjecture. The Wickersham report is promised by the first of the year. Its recommendations and Mr. Hoover's announced attitude toward them, will be the signal for a nation-wide forming of the battle front for 1932. The issue must not be obscured by some "formula" of modification which it is said the commission's wet majority is now seeking. This issue cannot be camouflaged by plausible words about modification designed to make the law "enforceable." The issue is not three-sided—wet-dry-moist. It is two-sided—wet versus dry. A moist is a wet. The issue is this: Shall the traffic in intoxicating liquor for beverage purposes be legalized *in any fashion or degree?* If Mr. Hoover answers Yes, he is a wet; if he answers No, he is a dry. The dry citizenship of the nation, which elected him to the presidency, and

which has given him unfailing trust throughout his administration, looks hopefully to the hour when his colors will be unfurled and all doubt as to his strong conviction and true position be definitely dispelled.

Bishop Manning Adds Another Chapter

ANOTHER chapter has been written by Bishop Manning in the humiliating record of petty legalism which has recently characterized his administration of the Episcopal diocese of New York. All the world has read the chapter written in November, 1929, when a communion service had to be removed from St. George's church to the chapel of Union seminary, because the bishop would not allow a distinguished minister of Christ, a Presbyterian, Dr. Henry Sloane Coffin, to officiate in an Episcopal house of worship. The 1930 chapter repeats the same circumstances and outcome, with only slight changes in place and personnel. The effect is to deepen the shame of all sensitive spirits who think of the church as the body of Christ—the functioning body of which he is the head, a body set in the world to do in his absence what he would do were he here in the flesh. No one, not even Bishop Manning, can imagine that the Christ whom we know in the gospels would do otherwise than condemn the haughty superiority which would refuse to have fellowship at the communion table with other Christians. The two episodes illuminate the wickedness of our sectarianism and show the low spiritual level upon which the church lives.

Review the salient facts in the sorry story.

The Christian Unity league, of which Dr. Robert Norwood, rector of St. Bartholomew's church, and Dr. Karl Reiland, rector of St. George's church, were among the founders, was invited to hold its 1929 sessions in St. George's church, the building being loaned for that purpose by the vestry, but without any implication of responsibility for the proceedings of the league, or any participation by the congregation or the diocese in the sessions. The rector and vestry merely exercised their right to allow the building to be used by a Christian gathering for a Christian purpose. The program of the league included a celebration of the holy communion at the final session. This the bishop prohibited, on the ground that a non-episcopally ordained clergyman, Dr. Coffin, had been appointed to administer the sacrament.

The meeting of the league for 1930 was projected on a different basis, conceived in a spirit of magnanimity and of concession to the Episcopal point of view. Dr. Norwood had invited the league to meet this time in his church, and to celebrate the communion with himself as the celebrant. The committee in charge of the event considered this invitation in an all-day session. At first there was strong feeling against such a compromise with the basic principle of the league, namely, that all Christians are on an equality before God and that distinctions of superiority and precedence in the Christian priesthood have no validity before the eyes of God. It was felt that if the league should hold a communion service in an Episcopal church, administered by an Episcopal priest, without the participation of a non-Episcopal priest, the impression would be given the public that the league had abandoned its basic principle.

But as the subject was discussed, and the ardor and sincerity of Dr. Norwood invested his invitation with special winsomeness, a new point of view defined itself in the committee's thought. It began to be felt that acceptance of the invitation would be a conciliatory act. By revealing a willingness to meet the Episcopal conception on its own terms in so intimate an act of Christian fellowship as a communion service, it was hoped that the tension of the year before could be relaxed, and the undeserved imputation of contentiousness under which the league rested would be removed. Dr. Norwood's invitation was thereupon accepted, and it was decided to ask Dr. Cleland B. McAfee, last year's moderator of the Presbyterian general assembly, to preach the sermon at the communion. It was all very simple and intended to be simply Christian.

Came then the ecclesiastic upon the scene. It would seem that there is something in the very nature of ecclesiasticism which, the more magnanimous and Christian is your approach to it, the more stiff it becomes. At any rate, the gracious spirit of the Christian Unity league in subordinating its own basic principle to its desire for communional fellowship with Episcopalians, was met with something that felt like a slap in the face. After St. Bartholomew's invitation had been accepted, and the invitation sent to Dr. McAfee, Bishop Manning intervened to deny Dr. Norwood's right to have such a service.

What was the ground of the bishop's interdiction?

Was it because the prospective communicants were not Christians? No. Or not members of the church which is Christ's body? No. Or because there was anything irregular in Dr. Norwood's acting as celebrant of a communion service in which such persons were expected to communicate? No. Or that Dr. McAfee was unacceptable in an Episcopal pulpit? No; non-Episcopalians frequently preach in Episcopal pulpits. What then was the matter? It had been assumed by the league's committee that the whole conception of Episcopal regularity had been complied with. But the committee, including Dr. Norwood himself, acted without reckoning with the mole's eyes of ecclesiasticism. A Christian deed of this kind ought never to be proposed except on advice of two or three able canonical lawyers. For it was inevitable that it would be burrowed into by the eyes of the ecclesiastical system itself before consent would be given. And so it was. And what did the mole find when it went underground? It found that the proposed service was irregular because canon 23—yes, that same old canon again—specifically pre-

scribed that a sermon at holy communion must be delivered by an Episcopal clergyman and by an Episcopal clergyman only!

An amazing discovery the mole had made! Look at it in contrast with certain alternatives to see just what substance inheres in it. Would the communion have been uncanonical had Dr. Norwood preached the sermon? No. Would the preaching of a sermon in the same pulpit by Dr. McAfee at some other time be uncanonical? No. Would the preaching of a sermon by Dr. McAfee just preceding this communion be uncanonical? No. Or just after this communion? No. Suppose it had been called an "address" instead of a "sermon," would it have been uncanonical? No. But to call it a sermon, and to have it announced as in any way a part of the communion service, subjects it to the proscription which reserves such a sermon to episcopally ordained ministers only!

And Bishop Manning stood by the canon!

How can a bishop and shepherd of the souls of men consent to obey a canon rather than God? How can he subordinate the fundamental morality of the mind of Christ to a legalism? He has sworn to administer the affairs of the church in accordance with its canons, we are told. Very well. But when, as here, he finds the canon in absurd conflict with the elemental law of the church's head, he is compelled to decide whether he will be a Christian or a pharisee. And Bishop Manning chooses to be a pharisee. He tithes mint, anise and cummin, but neglects the weightier matters. It would not be so serious if this characterization applied only to Bishop Manning as an individual. But a church that tolerates a canon which such a bishop can hide behind, is itself a pharisaical church.

There is too much spiritual understanding, we believe, in both the laity and clergy of the Episcopal church to condone for very long this scandalous reflection upon the Christian gospel. In a private letter from one of its greatest bishops, the bishop of New York is sharply condemned for his treatment of the Christian Unity league. Of the canon itself this letter says: "Of course it is quite true that the canon gives no authority for an outsider to preach at a communion service, but 'special occasions' certainly mean such an occasion as this church unity meeting, and very few bishops who approved of the meeting would, it seems to me, feel that there was any special obstacle because the address (as it would be, technically,) would have to be included within the range of the communion. But whether or not that is true, it would seem to me to have been perfectly simple for the bishop and Dr. Norwood to arrange that the sermon come either before the communion service began or at its close. It would have made no difference to anyone, and while it would be a quibble, we are doing that kind of quibbling all the time in the matter of our interpretation of canons."

Of the effect that the two episodes, taken together, have had upon the cause of Christian unity and the Episcopal church's leadership thereof, the bishop from whom we quote the above adds: "At any rate whether the bishop is right or not, these two experiences, St. George's last year and St. Bartholomew's this, have done more, it seems to me, to injure the cause of unity so far as we have any leadership in it than anything that has happened for a long time. . . . Whosever fault it is, the effect has been tragic."

Such contacts as an outsider is able to make with the Episcopal church in the United States leave the impression that the overwhelming sentiment of its laity is liberal minded and, strange to say, quite uninformed about the extreme claims and their absurd implications which are put forward by the Anglo-catholics and the legalists within the communion. It is inconceivable that the finer Christian sentiment of the church could know, and knowingly endure, that the church should be used, as some of its clergy and bishops are using it, for opening yet wider the breach in Christendom by unchristian practices.

A distinguished churchman writes us on the recent episode to say that it is his conviction that "if a vote were taken among the laymen of our church, at least 90 per cent—and I think I am conservative—would vote emphatically Protestant. The position of Bishop Manning," he continues, "is utterly alien to the position held by the rank and file Episcopalians." If this be true, or if it be anywhere near the truth, then the obvious way of salvation for the Episcopal church is for the laity of liberal mould to begin to send a new type of delegate to the diocesan conventions and thereby create a new type of general convention through which the more Christian spirit of the communion may find expression. The Episcopal church is a far more Christian church than the public has been led to believe by the unhappy acts and words of some of its most conspicuous representatives.

Prayer of the Seed

I GROW (Thy will be done!)
From earth's oblivion
Toward lightning and the sun.
But Oh, since Thou didst share
The world that I must bear,
Hear my dark prayer!

Birth is a miracle—
And, therefore, terrible—
Remembering Calvary,
Pity my agony!

Dark, dark, the callous mould
Covers my heart's deep gold.
Strengthen me, shut alone
With earth, and worm, and stone!
Confirm my dream: the fair
Leaves that shall find the air,
The golden grain to be
Bread of Eternity!

O answer me—and bring
The heartbreak of the Spring!

E. MERRILL ROOT.

Can Armistice Sunday Be Saved?

By John Bennett

YESTERDAY was Armistice Sunday. I went to a church in a typical American city. It is a church which you need not approach with any unpleasant expectations. The minister is a man of real enlightenment. But it was Armistice Sunday.

In the middle of the service soldiers in uniform marched up the aisles. Two officers, much decorated, after making an about-face in impressive military fashion, faced the congregation and held two swords in the form of an arch over the communion table. A wreath was placed under them. Taps were sounded. The whole congregation rose and sang the "Star Spangled Banner." Then the minister preached quite a good sermon on peace, in which some courageous things were said.

A Good Job for One Day

I thought that perhaps my experience had been unusual, but the papers described two services in New York which were worse. In the Cathedral of St. John the Divine the preacher was an army chaplain who took the opportunity to advocate preparedness and to denounce radicals, ignorantly classing together as identical socialists, communists, bolshevists. If you can stir up a little class feeling as well as international suspicion you have done a good job for one day in church. But perhaps as bad was the prominence given to the flags of the allied nations before the altar.

In another column there was an account of a service in which an important church gave hospitality to such patriotic organizations as the American Legion. The minister's cassock, the New York World says, "was embellished with three rows of decorations which he received in the world war." (Curiously enough, that same minister has taken a strong stand against military training in the schools.) Then followed an address by former Ambassador Sheffield. This address was another attack on radicals and pacifists. In one revealing sentence he said: "I detest war with all my heart, but I fear a pacifist unless emphasis is placed on the 'fist' of the word." That is the way it usually is. People detest war in general but do not detest the policies and attitudes which lead to war.

A friend who was visiting preacher in another church had to preach after a solo had been sung which contained the familiar words: "Take up the quarrel with the foe."

Saving the Day

It is so much the right thing to do to give full honor to those who died in the war that we hesitate to say it in the form of what seems to be a concession. Whatever may be the consequences of the war for good or evil, those who died in it and many of those who lived through it achieved a true selfless devotion to something outside themselves and at a cost which should make the rest of us very humble. For us in our comfort and security to suggest that they should not be honored would be indecent. Too many of us who are alive blessed the war which caused their death. But cannot they be honored in such a way that the memory of their deeds is transmuted into the determination that such deeds need not be done again? Cannot the backward looking emotions be so fused with forward looking emotions that the latter may borrow strength from the former?

Two suggestions occur to me as to how this ought be done. They always seemed too obvious to mention until yesterday's experience.

The first is to think of those who died in the war not only as heroes but also as victims, victims of our corporate blindness and sin. This is the surest way of avoiding sentimentality. The degree of their heroic quality renders all the more tragic their sacrifice to our folly and the folly of people like ourselves. We should constantly keep in mind realistically the forces which brought them to their death. But let us not become mere historians in this matter. These forces are still with us and we are in part responsible for them. The very celebration which took place yesterday, the speeches of the orators show that among us there is the same unteachable patriotism, the same love of military display, the same trust in military preparedness so often proved wrong, the same willingness to subordinate the church to the nation. Then there are those economic policies which lead to war—the high tariffs, our European debt policy, the imperialism growing out of foreign investments.

Individual Responsibility

But it is too easy for the worshiper to put the blame for these causes of war on other people, or on impersonal social forces. Each worshiper should look into his own life and discover how far he is responsible for the policies and attitudes which lead to war. We might scrutinize the effect of our votes during the last few years. We might estimate how far we have profited financially by high tariffs or how far our investments in other countries have been the cause of friction. How much have we stood by and consented to international injustice—such as is represented by much of the treaty of Versailles? What have we done to build up a public opinion in the United States in favor of closer relations with the League of Nations and the world court?

A second way of transmuting the emotions of Armistice day into a positive determination to end all war is to drop the distinction between those who fought for the allies and those who fought for Germany. I wonder if any Germans who belonged to the universal church of Christ, thinking that here was one of its houses of worship, wandered into the

Cathedral of St. John for that service? Being strangers, they might not have known what to expect. Perhaps they had heard of certain special claims to represent Christ which have been made in that building and hoped that there, if anywhere, could be found a Christian service. There they would have seen the flags of the allies before the altar. All the bitterness aroused by the war would be symbolized for them by those flags placed in what is supposed to be the sanctuary of the God of universal love. One hopes that no Germans were there, also that no morally sensitive critics of the church and Christianity were there. All their criticism would seem justified.

Has not the time come when on Armistice day as well as at other times we can honor those who were heroes and victims on both sides at the same time? In those who fought on both sides there was the same selfless devotion, the same honest purpose, the same suffering and for others the same loss. These facts underlie all differences. Add to them this further fact that the historical evidence seems to show that responsibility for the war was divided. That is true of the immediate causes, but perhaps more true of the indirect but more fundamental causes. The war was the product of a system of things for which we were all more or less responsible. Add also the fact that no country in the world today is making a braver fight for democracy at home and maintaining against greater odds a policy of peace than Germany, and she is fighting against odds created by the allies who claimed to be fighting for democracy and peace twelve years ago. If those things are so, the thought of those hero-victims on both sides, driven to make victims of each other by the same blind or sinful forces to which we so largely consented, should goad us into a determination to control those forces and prevent another war.

We should not forget the war. To renounce the valid emotions of Armistice day would be to forget far too much. Moreover there are many among us who could not renounce them. But they can be transmuted. Symbols are the language of emotion. If we persist in using military symbols we will leave those emotions unchanged and if we bring those military symbols into church we sanctify them. The British government is making a strenuous effort to limit the military symbolism in the public observance of Armistice day. Must the church lag behind the best secular conscience?

The symbols of Armistice day should be symbols of repentance. The ideas expressed should bring home to us specifically our part in the system of things that leads to war. A vague, platitudinous sermon about peace does more harm than good because it leaves us with the feeling that we are already doing our part. The symbols of Armistice day should be symbols of reconciliation. They should bridge the gulf between those who were once enemies. Surely the most thoughtful of those whom the day honors would have it so.

Vergil and Mussolini's Italy

By Herbert L. Willett

DURING the past summer the two thousandth anniversary of the birth of Vergil, the Latin poet, has been celebrated in various parts of Italy in accordance with a well devised plan under the direction of the government bureau of education. Students of Latin in various parts of the world have been invited to organize groups of tourists to visit the places most closely connected with the life of the Mantuan bard. Vergilian festivals have been held, lectureships promoted, libraries stimulated to exhibit collections of texts and other literature bearing on the life and works of Vergil, and in other ways the bimillenary of the poet has been brought to public attention. Pilgrimages to Mantua, Cremona, Brindisi, Taranto, Agrigentum, Cumae, Ostia and Pozzuoli have taken multitudes to towns made significant, if even for a brief day, by some historic or legendary contact with the singer of the Augustan age.

All this has been of interest to the students of literature, and even to the boys and girls who in high schools and colleges have had some acquaintance, not always pleasurable, with the Æneid or the Georgics. But the Vergil anniversary was much more of an event than such passing observances would indicate. It has been made the occasion of a carefully planned appeal to the Italians, in the name of a writer long dead and perhaps less known in Italy than in other lands, but whose writings lend themselves admirably to the purposes of the fascisti movement, now at a critical moment in its history.

Students of the Æneid will remember that its theme is the glorification of Roman arms and history in the age of Vergil's patron and friend, the emperor Augustus. As a starting point it utilizes a tradition, hardly more than a myth, to the effect that some of the refugees from Troy landed on the shore of Italy and founded the eternal city. This legend was felt to be flattering to the Romans of the imperial era, and was adopted as valid history by writers of the golden age. Of these Vergil was chief. The tradition was baseless but pleasing, and doubtless had its value in helping to mould the later tradition of Rome's ancestral valor.

The rulers of modern Italy, by which phrase one means Benito Mussolini, have rightly assessed the appeal which the tradition of an ancient and honored lineage makes to an emotional people, and have taken a leaf from Vergil in the effort to connect the Italians

of the present with the stock of ancient Rome. This is a harmless conceit, but immensely useful in the stimulation of a national spirit. The modern Italian is related in only the most remote and legendary manner to the Roman of the classical age. There is not an Italian family—even the oldest and most honored of them, like the Colonnas, the Orsinis or the Gaetanis—that can trace its ancestry beyond the middle ages. Italy has been swept by repeated waves of invasion, devastation and subjugation that have left no ground for the claim of Roman blood.

But Il Duce is not disturbed by a trifle like this. He has ingeniously employed the invocation of an illustrious past, and made it serve the purpose of a present adventure. Accordingly, on public buildings, in the capital, in provincial cities, and even in distant dependencies like the island of Rhodes, the "S. P. Q. R." of the Roman ensigns is everywhere displayed; the "fasces" that were the symbols of the lictor's authority in early days have been adopted as the emblem of the fascist system, which takes its name from the same source; the full-arm salute, which is thought to have been the military greeting among the Romans, has been taken over as the gesture of the "black-shirts," and the restoration of "Roman" structures is one of the efforts made to recreate the atmosphere of antiquity. Even the draining of Lake Lemi in the attempt to find and restore the lost triremes of Tiberius, is a part of the same endeavor to identify the present Italian state with the Rome of the past.

Imperial Rome

In this enterprise Vergil is most useful. More than any other he was the poet of imperial Rome. The glorification of the capitol and its august ruler was the purpose of his great patriotic poem. It is not strange that serious efforts have been made to capitalize to the full the value of this historic appeal. Mussolini is wise and resourceful. He is a firm believer in the possibilities of Italian greatness. He realizes that the country is small as compared with the major European states, and that it is not rich save in the skillful utilization of its agricultural resources. It has no mineral wealth, and must import most of the raw materials for its industries. Its coast line is long and not easily defended. Its colonies have never been sources of wealth. Its population, particularly in the south and in Sicily, has always been less Italian and more of a problem than even the mingled peoples of the central and northern states.

The need of the country, as viewed by its masterful leader, is a fresh and intense devotion to agriculture and fruit-raising. Here again Vergil has been invoked, and here again he has proved useful. His early life was spent in the country. His father was a farmer and bee-keeper. In both the Eclogues and the Georgics his love of the country and his admiration for the processes of agriculture and fruit raising are evident. Mussolini has made it clear to the people of Italy that the best celebration of the Vergil anniversary will be a fresh arousal of the national spirit and the raising of the largest possible crops during the current year. This is a shrewd appropriation of the bimillenary to the political and material advantage of the country.

The Prestige of Mussolini

Whatever one may think of Il Duce, there is no denial that he has accomplished notable things for Italy. He has abolished the party system, which, as in most other lands, wastes much of the public attention and income in official spoils. The present government is an autocracy of the most absolute sort, whose machinery is dictated and controlled by a single mind. With outward show of respect for the house of Savoy, and the gesture of loyalty to the royal family, whose popularity as in England is a tradition, Mussolini is in entire command of the affairs of the state. It is good policy for him to maintain the air of deference to the king, and public measures receive the royal approval before becoming law. But no one is deceived by this posture of regard for the crown. Il Duce is the state, as completely as was Louis XIV, and with none of the hereditary warrants which were accustomed to validate such authority in former days. A man of humble origin, a school teacher and editor, he conceived the idea of an Italy freed from factions and rivalries, from which communism and secret orders should be banished, and in which there should be but one political pattern—fascism. By sheer force of character and an audacity that has disconcerted all opposition, he has apparently achieved his purpose, and now, in the name of the common people, he rules with despotic power.

In Italy his is the name of authority. His picture is plastered in rough outline on every wall and most of the public buildings. His utterances are listened to as oracles. The press is subservient or silent. When he appears on public occasions, great crowds gather to see him. The "black shirts," the military force he has assembled around him, are loyal and enthusiastic. The people believe in him, and hail him as the deliverer of the land from faction and spoilsmen. The men who distrust and hate him as a tyrant have left the country or are dead. Though diplomatically mild to people who have made attempts upon his life, which he affects to believe inviolate, he has shown himself ruthless to opponents of his policies and of the fascist movement. He does not hesitate to display the same autocratic attitude toward the inhabitants of the Italian dependencies. He has just moved eighty thousand Arabs from the Jebel plateau of Lybia to new areas on the Mediterranean coast as an act of discipline.

Reforms Introduced

Meantime remarkable reforms have been put in operation throughout the country. The railroad system has been immensely improved. Trains are well equipped and run on schedule. The right of way is protected and kept attractive. Electricity is being introduced, which does away with smoke and cinders. Motor roads are equal to any in Europe. Water power is being utilized by turbines, and is carried

long distances over seemingly impassable mountain regions. The reputation for dishonesty and petty thieving which disgraced Italy is disappearing. The police system is much more efficient than in some other lands; beggary, which was formerly the curse of the cities, and especially of the churches, has been greatly reduced, and the vile traffic in the obscene, for which Naples and some other towns were notorious, is disappearing. The streets are cleaner, and the unpleasant odors so often encountered in former days are less in evidence. Not all of this improvement is to be credited to Mussolini. But to him more than to any other man the praise is due.

The public health has been made more a matter of governmental concern. The water in most places is entirely safe for drinking. Unemployment seems to be less of a problem than in most other countries. Public works are contrived to provide work for men out of a job. And when that device is inadequate, they are put into the army. This seems to be less for the purpose of increasing to inordinate proportions the fighting strength of the nation than to take care of its man power and bolster up the national morale. Mussolini is often accused of preparing Italy for a war of aggression. This may indeed be the reason for his increase of the army, and his refusal to accept a lower ratio of naval strength than France. It is a fact that nearly all his public utterances have a military ring. He delights apparently in the reviewing of troops. He has the faculty of keeping all Europe on the anxious seat as to his aggressive intentions.

Will Mussolini Overdo?

Yet he is no fool. He knows that Italy is the least resourceful of the major European powers. Her man power is limited, her war record disastrous, as Caporetto and the Piave prove; her natural resources in mineral wealth are small, in spite of Vergil's boasts, and her position the most vulnerable in Europe. Moreover she has suffered incredibly from earthquake and volcanic disasters, and is destined to a like fate times without number in the future. To provoke war with any of her neighbors would be to invite trouble. But Mussolini is shrewd enough to perceive the value of the imperial gesture in stimulating the loyalty and enthusiasm of his people, and they react with delight to his arrogant and threatening words toward the rest of the world. Some day he may overdo the play, and start an undesired conflict. In that case he will repeat the folly of Napoleon, and leave his land in ruins.

The recent composition of the old dispute with the vatican is another proof of the wisdom of Mussolini. The claim that the church was robbed of the papal states by the entry of the Italian army into Rome in 1870 has been a sore spot with the papacy since that date, and this feeling has been increased by the annual celebration of September 20, the date of the triumph of united Italy, and incidentally the fall of papacy's temporal power. This difficulty was cleared up, after numberless earlier attempts, by Mussolini's cession of a small area in Rome to the vatican, and the payment of an indemnity for the lost estates. This has released the pope from his self-imposed "prisonerhood," and has given back to the papal power its title to a "domain," though, to be sure, a microscopic one, in the city of Rome. That the holy father proposes to make the most of the new situation is shown by a number of recent developments in papal policy. And Mussolini's administration has gained by the removal of a sentiment of regret regarding this former treatment of the church, on the part of a large majority of the Italian people, most of whom are Roman Catholics. The former holiday has been abolished, and in its place the calendar now celebrates February 11, the date of the signing of the Lateran treaties last year.

Education and the Church

An important item in the new compact between church and state is still undetermined. That is the question of public education. The church desires the privilege of controlling the educational system of the country, which means a form of public instruction on ecclesiastical lines, much below the grade of parochial education in the United States. The government insists upon a more modern and scientific training, with strong leaning toward militarism. The most recent phase of this dispute appears to be the relaxing of the strict secularistic program of the government, and the admission of priests as teachers who will give courses in the secondary schools on subjects pertaining to the practices of the Roman Catholic religion, expounding and illustrating the church decrees and sacraments. This type of religious instruction is not to interfere with the teachings of fascism, with the use of specially prepared textbooks.

As to the future, no one can prophesy. Il Duce insists that fascism is so firmly intrenched that it will survive his leadership, and in another generation become the accepted creed of half Europe. His followers affect to believe this statement. Careful observers in Italy and elsewhere, however, are of another mind. There is no man in sight to take Mussolini's place when he passes, and it is not improbable that the nation will fall back into the old party system and become again the victim of factions. But it can never go back to the old conditions from which it is so happily and rapidly emerging. It has learned some lessons, even at the hands of a severe and egotistical teacher. Perhaps it is more nearly ready for democracy than when the dictator took over the rule from an amiable but inefficient monarchy. Time alone can decide.

De Profundis

LIGHT! Light! My soul's
Incessant, yearning cry.
Father of lights,
Let me not lightless die!

G. HEMBERT WESTLEY.

The Nobel Jury Judges America

By Raymond H. Palmer

ONE of the great American illusions is the idea that irresponsible freedom is the gateway to a richer life. We in America are often like a child straying off down a blind-alley and singing, as he approaches the unseen wall at the end, "Oh, what a wonderful road this is! How lucky I was to discover it. And nobody at home knows that I am here. I am free! What a glorious time I shall have on this road without anyone to restrain me!" Then, as evening comes, and the child is far from home, the impenetrable wall looms up before him. There is nothing to do but turn back and wearily retrace his steps homeward.

A wall such as faced that child when darkness fell about him faces a whole generation of men and women in America today, men and women who have left the certain road of disciplined Christian living to follow the pied pipers of jazz down the roads marked "Freedom from restraint!" There are millions of people living in this land who, as the evening of their lives draws near, will see that a false philosophy of individualism has led them into a moral and spiritual blind-alley.

Why to Sinclair Lewis?

If this seems too strong an indictment of the present habits of thought and conduct in America, one has only to look around to see on every hand ample evidence of its truth. The most striking and sobering testimony to this fact is the recent award of the Nobel literary prize for 1930 to Mr. Sinclair Lewis. Mr. Lewis is the only American writer to have won this greatest of all literary prizes. And why has he won it? It is because the series of novels which he has written on American life and manners, while they are admittedly caricatures, give nevertheless the truest picture on a large scale that has been made. One may say all that has been said about these novels being overdrawn, sometimes vindictively overdone, yet it remains a fact that they are essentially true.

Mr. Sinclair Lewis and his friends may rejoice over his good fortune in winning so coveted a prize. As one who has not always agreed with him but who has long recognized his talent and abilities, I take pleasure in the honor now conferred upon him. But it is important for us to see in it a compliment to Mr. Lewis's genius alone and not to America. His books, from "Main Street" to "Dodsworth," are a devastating criticism of our national mind, and the Nobel committee in awarding him the prize must have felt that the criticism was somewhat justified. There will be not a few to disagree, but it will be far more profitable for us all to accept the verdict for what it is worth as a check to our inflated egotism.

India may take pleasure in the fact that her great poet and patriot, Rabindranath Tagore, is a Nobel prize winner, for Tagore's lovely poems reveal the beautiful side of the Indian character. But Americans have no such cause for rejoicing in the honor which has now been conferred upon their countryman, for Sinclair Lewis's books contain hardly a character who is not weak and warped, hardly a thought or a philosophy that is not a disgrace to this country in so far as it is a true picture of our national habits. Mr. Lewis has drawn, with that photographic and phonographic genius which he possesses, a procession of the most ignoble and undisciplined characters in literature. These, he says, are the kind of people I have seen and heard in America. And the Nobel committee, in recognition of what they conceive to be the veracity of the author's portraits, has conferred upon him this signal distinction.

It has been said of one of Thomas Hardy's novels that its greatest character is a heath—Egdon heath in "The Return of the Native." It may also be said that the greatest portrait in Mr. Lewis's first noted book is "Main Street" itself. "Main Street" is a composite picture of the "free" American—the American who prides himself on his mental and spiritual laziness, on his provincial mindedness, on his inflated self-satisfaction and selfish sentimentality. "Main Street" is all over America, in New England no less than in Minnesota. This street is full of people who submit to no discipline, who have no manners, no historical perspective, no religion worthy of the name.

Playing Cultural Ping-Pong

In Mr. Lewis's novel these people are confronted with a reformer, Carol Kennicott. She decides to try to introduce a little "culture" into the life of the town. But, while Mr. Lewis himself does not seem to have realized it, Carol Kennicott really has nothing worth while to offer. She is herself only a sentimentalist, only a dabbler in culture. She has no religion, no genuine discipline to offer the people of "Main Street." Instead she wants to organize a drama-club or a literary society. She is prepared only to scratch the surface of life with her so-called cultural activities. She is not willing herself to submit to any deep and thoroughgoing discipline. She has no inward sense of her own weakness.

Carol Kennicott is nothing more than the typical American egotist out to "liberate" men's minds by teaching them to play cultural ping-pong with their souls. Mr. Lewis's greatest failure as a writer appears in those characters which he tries to make the embodiment of a spiritual discipline. This, I think, is because he is not himself acquainted, in any real sense, with any of the great disciplines of humanity. There is nowhere in his books a single character who shows the marks of having been genuinely affected by Christianity or any other great character-forming influence.

After "Main Street" came "Babbitt." Here Lewis presents us with the enterprising American business man. His conversation is here recorded as only Lewis can record it. His habits of life are here portrayed as only this author can portray them. George F. Babbitt is all over America. And what is his most outstanding trait? It is a lack of discipline. His mind is mush. His soul is a slough of sentimentalism. Restraint, without which there never has been a truly noble character, is completely foreign to George F. Babbitt. He eats bad food with no more delicacy than swine. He talks with no more sense of values than a braying ass. His conjugal relations are little above the level of the animal. He is good-hearted, but so are some beasts. He is friendly, but so are puppies. He manages big enterprises, but so do the gangsters and the bootleggers. But of religion George F. Babbitt has none; he submits to no inward discipline of mind and spirit, and, if he goes to church at all, he is likely to go to a vaudeville show held in the name of religion. He knows nothing of the deeper meanings of life.

"Babbitt" is a bitter satire, an unpleasant book, and its only virtue is that it contains a great deal of truth. It does no good to say, as has been said, that Mr. Lewis is himself a Babbitt. If he is, and if he were the only one in existence, our national conscience would have little to trouble it. The sobering fact is that all over America men are caught in the mental and spiritual blind-alley of Babbittry. We have substituted Babbitt's philosophy of getting by for the religion of restraint and decorum. Babbittry is salvation by success put in place of salvation by character.

Arrowsmith

In Mr. Lewis's next book, "Arrowsmith," he tried hard to portray an idealist. The author's father was an honored country doctor. No doubt Lewis venerated him, felt in him one of the few things for which he has ever had any real respect, and this must have influenced the novelist. Here, more than anywhere else in his books, Lewis seems to be under the maturing influence of some tradition, obviously the tradition of his home life as a boy. This is important, because, when we study Lewis's novels, we are struck more by the absence of any sense of belonging to something than by any other feature in the underlying philosophy of the writer.

Lewis nowhere gives us a picture of a true home, a true church, or of a true corporate life of any kind. He seems to be a genius who never really submitted to any great formative influence—home, school or church. Perhaps this was because there was always too much in home, school and church, particularly in church, as he knew them, that seemed cheap and tawdry to him. At any rate, Lewis is undeniably the great undisciplined American, the apotheosis of American individuality and irresponsibility. Yet in "Arrowsmith" there is a tinge of "respect" for something, and it is most likely his father. Even here, however, the respect is not deep enough, the admiration is not overwhelming enough to have brought forth a great character.

I attribute this inevitable satirical element in Lewis to two things: first, as I have said, he himself has never been under the dominion of any major saving and disciplining idea, and, second, he realizes that much of America is in the same boat with himself, so that the truest picture of our national life will be the one that naturally emerges from his own enslaved spirit. If Lewis had ever known, in his own experience, the actual transforming power of a great religion, he might have made a really masterful novel out of "Arrowsmith." As it is, this book is only another snapshot of those types which exhibit our widespread egocentricism. This trait is no less apparent among our professional classes than among our business men. Few doctors, for example, in America today have any religion which is reducible to a discipline. If their patients took their prescriptions as casually as the doctors themselves take the spiritual prescriptions of the Christian religion, there would be no cures.

Elmer Gantry

The last book of Lewis's which I shall mention is "Elmer Gantry." I have heard it said that Lewis thought of writing a novel, after he had finished Gantry, about a preacher who was actually sincere in his religion, but those who know him well advised him not to try it because they thought he would never be able to do it. This is probably true, although I do believe that Lewis has a kind of nostalgic desire to do something of the kind. Here again the difficulty lies in Lewis's own lack of religion. He has never been willing to pay the price. On the other hand, he does know something about Gantryism. And, I am sure, he hates it as roundly as anybody, partly because he perceives it, as I think, to be a buried thorn in his own flesh. All I mean by this is, of course, that, philosophically speaking, he is an irresponsible egotist who has always refused to submit himself to anything higher than his own desires.

There is essentially no difference between Babbitt and Gantry. They are the same man. Of course the satire stings more in the latter than in the former book because Gantry is a clergyman (to say nothing of the less delicate subject matter of the later novel). Such men exist in the pulpit because there are so many of them in the pews, at least in the street. Laymen do not like to have a preacher who is too different from themselves. This is no reflection on the thousands of noble men and women who represent the saving remnant of American Christianity. The day for their emergence into American literature is yet to be, but it shall be, and then we shall have the great American novel.

Just now it is important to realize that if the thoughts of the people in the pews are slovenly, the preaching is likely to lack dignity. If the laymen's manners are those of Babbitt, the clergyman's are likely to tend at least in the direction of those of Gantry. If the laity will not submit to the discipline

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of Christian thought and conduct, they cannot expect to have ministers who make a point of it either in their own lives or in their preaching. This is why we have too many jazzy, ill-mannered, commercial-minded practices in the American pulpit.

Is it not about time, therefore, that we quit abusing Sinclair Lewis, not in order to praise him, but to appraise ourselves nationally and individually? Lewis has thriven on this abuse, marching steadily in ten years from an unknown newspaper man to the ranks of the most renowned. Our bitter renunciation of his books must have convinced the Nobel committee that there was much truth in them. However that may be, it has certainly been a large factor in their tremendous circulation. Lewis has given us bitter medicine, at the same time refusing to take much of it himseif, but, if we had been possessed of the foresight to take the stuff gracefully and make it a means to our improvement, we should not now be subjected to the humiliating position of having our mouths pried open and the dose poured down our throats by others.

If You Were President—

How Would You Proclaim Thanksgiving Day?

BEING thankful is the most precarious and even perilous of our moral moods. The first instinct of thankfulness is to measure one's goods not for what they are in themselves, but in contrast to the lack of others. We are thankful because we have gotten something which others do not have, or kept something which others have lost, or escaped some ill fortune which has befallen others. This mood tends dangerously to drift into selfishness. And next door to selfishness lives self-righteousness. To thank God that I have more than others, that I have fared better than others, is a mood which passes easily into thanking God "that I am not as other men are . . . or as this publican." The writing of an annual Thanksgiving proclamation has put a sharp test upon the ethical sensitiveness of our Presidents. Mr. Coolidge used thankfully to recount our material blessings and then to thank God that "our spiritual progress had kept pace with our material gains." Mr. Hoover avoids such ethical insensitiveness this year by opening a door through which our gratitude may go out in sympathy and brotherly obligation to help the distressed. What kind of Thanksgiving proclamation would you write, if you were President of the United States? This question was put to a number of writers by The Christian Century. Their responses follow. Their names and the qualities of their minds are so well known that we leave our readers to assign the author's names to their several contributions. The writers are Roger W. Babson, Vachel Lindsay, Halford E. Luccock, Reinhold Niebuhr, and Ernest Fremont Tittle.

I.

THE first Thanksgiving, celebrated in crude log cabins huddled along the shores of Plymouth Bay, was a deep and reverent communion in which a small band of Christians gave thanks to God for sparing them the bitter hardships through which they were passing. Humility in the face of desperate and discouraging odds was the high note of this first Thanksgiving. They did not give thanks for the creature comforts of material existence, for complacent wealth, or for comfortable lives. They gave thanks for the privilege of worshiping their God in the manner they wished and for which they had crossed three thousand miles of turbulent seas in a frail bark to a wilderness. They were humble but inspired with an indomitable courage against adversity.

Their example is our lesson today as we approach the end of a year when the harvest has been insufficient for the needs of many of us; when we are confronted with distress and suffering on every hand. Thanksgiving becomes too much an empty ceremony in years of fat prosperity. It is in the lean years, when our industries are slack, when unemployment stalks through the land, that Thanksgiving comes to mean what it first meant to our forefathers three hundred years ago. If we today would show the same spirit, our troubles would much sooner be at an end.

Let us give thanks, therefore, for the will to fight on, for the spirit to overcome these hardships. Let us give thanks above all else for the high example set for us as a people by that little group of Pilgrims who in the middle of a bitter New England winter paused in their work to get down on their knees and thank their heavenly Father. In the humility of their spirit and gratitude for his guarding us safely through the past year, may we pray for the courage and the magnificent daring to sow the seeds of a new Christian nation in a new world ruled by justice, industry and service, with equal opportunities for all.

II.

THE month which by our custom and tradition has been marked by a day of national thanksgiving comes upon us this year in a time of peculiar solemnity. If the day is to be more than a formal continuance of an honored tradition, it should be marked by the most earnest thoughtfulness and heart searching. The words and thoughts which in other days have moved the citizens of our nation to render

thanks to almighty God for all his gifts should find large place in us today. The continuance of varied and abundant providences, the fruitage of the earth, the blessings of peace, the genuine moral and spiritual assets in our national life—these things, not of our own creation, but the gifts of God—should call forth a spontaneous and devout rendering of thanks.

Yet in this fitting thanksgiving we should be watchful lest any note of complacency enter into our mind and heart. In the dark days of the civil war, in November, 1864, Abraham Lincoln issued a Thanksgiving day proclamation in which were written these words: "I invite my fellow citizens in every part of the United States, to set apart and observe the last Thursday of November as a day of thanksgiving and praise to our beneficent Father who dwelleth in the heavens, and I recommend to them that, while offering up to him the ascriptions justly due for such singular deliverances and blessings, they do also humble penitence for our national perverseness and disobedience." In these last words there was a complete escape from all complacency and national self-satisfaction. A thanksgiving which does not accept high gifts as high responsibilities, which is not marked by the spirit of humility and penitence, which does not frankly face the evils in our national life, is a dangerous impertinence. It may even be an occasion for veiled boasting and self-glorification.

Today our nation, in the midst of material opulence, faces widespread unemployment, want and suffering. This Thanksgiving day should witness the most serious dedication of mind and heart to the finding and establishment of permanent remedies for those ills of our social and industrial order which bring such tragic results. May we pray to be saved from the blindness which places things above men, which confuses size with significance, which mistakes crass self-assertion for true patriotism.

A thoughtful and humble spirit of thanksgiving must recognize the solemn responsibilities which the blessings of God bring to us for definite and vigorous cooperation with the nations of the world for the organization and insurance of world peace. Let us pray to be delivered from an easy lip service to the general ideal of peace which yet withholds an active sharing in those means and agencies which alone can insure peace.

III.

CUSTOM, grown sacred in its honorable observance through decades of our history, decrees that the last Thursday of November shall be observed as a national Thanksgiving day. In a period of general financial depression in which men feel the lack of those advantages which usually elicit the emotions of gratitude it may seem to the casual observer that the decrees of custom have become tyrannical and meaningless.

We have lost some of the material advantages which were our boast in previous years and which, we feigned to believe, were the evidences of special divine favor. We may be grateful that a worldwide depression, terrible though its physical consequences may be, will at least teach us the lesson that no nation can live to itself alone and that neither divine favor nor national pride can permanently lift our fortunes above those of our fellows. The opportunity to learn this lesson anew is an occasion for genuine gratitude.

We may be grateful too that our present difficulties portray the moral and social limitations of our industrial order so vividly that hearts and minds which have previously been left unmoved by the sufferings which the march of our machine civilization exacted in the lives of the multitude may now renew their humanity by genuine sympathy for their fellow men and by honest contrition for the greed and heedlessness which has brought us to our present estate.

Naturally we will find it impossible to express any genuine religious gratitude and contrition without exerting ourselves to repair the damages which our sins have created and to share our advantages with those who are less fortunate than we. We will do well, therefore, to use Thanksgiving day for the purpose of relieving the sufferings of those who face a cruel winter and of devising guarantees against the recurrence of their miseries. By thus using our ill fortune for the purpose of reclaiming our humanity we may have cause for genuine gratitude.

IV.

ON THIS Thanksgiving day, 1930, we, the citizens of the United States, are grateful to the God of our fathers, the Lord of Heaven, for the check and chastening that has come with the falling of all the idols of advertising and of gold. We are grateful for the increased courtesy in every home, office, street and newspaper of the land, that has come with the falling of all the idols of advertising and of gold. We are grateful for all the second thoughts and self-examination forced upon us because of the falling of all the idols of advertising and of gold. We are grateful to discover that when every special and unique procedure proclaimed by mammon as binding upon our citizenship has been wiped off the land, the land remains intact, resolute, firm-knitted, high-resolving, and far wiser in its hopes than before, more tender of heart, more merciful, a pioneer's land again, lean, strong, clear-eyed once more.

The story is sweeping across the world that for the first time in decades there has been rain in the Death valley of the Southwest, and that flowers unknown before have bloomed there in tides of astounding splendor, from dry seeds dormant for generations, buried in the sand and alkali, as though Ezekiel's vision of the resurrection in the valley of dry bones had come in a new form to admonish the world. We are grateful to the God of our fathers, the Lord of Heaven, for such new portents in every unpromising corner. Rain has likewise descended upon the dryest, most death-cursed hearts of this nation. At the very moment all the idols of advertising and of

gold have fallen, every heart has bloomed again amid its own surprise.

We are grateful to the God of our fathers, the Lord of Heaven, for thought-seeds sown in the American wilderness generations ago. We are grateful for all surviving dreams of fraternal love, sown so long ago, and flowering suddenly, for the first time, on this Thanksgiving day. We are grateful for the blossom and pray earnestly for the fruit.

Above all we are grateful for the President of this nation, and his honest heart, consecrated for so long, with sacrificial zeal to world peace. We pray for the blessing of the God of our fathers, the Lord of Heaven, upon his every public act that helps bring the precious second thought of peace, to all the vast Death valleys of the world.

V.

IT HAS long been the custom of our people to observe the last Thursday of November as a day of thanksgiving to God for national and personal benefits. In view of distressing conditions which now exist, not only in this country but throughout the world, unspoken doubt may be felt as to the propriety of urging this year a repetition of this historic observance. But valid grounds for thanksgiving are by no means lacking. Many thousands of our people may well be thankful, not that they have plenty whereas others are in want, but that having enough and to spare they are in a position to minister to the needs of their less fortunate neighbors. And although no humane person could do otherwise than deplore the distress of millions of men unemployed, far-seeing persons may well be thankful that world-wide unemployment is calling forceful attention to evils in the production and distribution of human necessities which all too long have been allowed to flourish but which, being recognized, may also be corrected.

There is, moreover, abundant reason for thanksgiving in the fact that financial loss is resulting in spiritual gain. Our eyes are being opened to the folly of frenzied speculation and the vain attempt to get something for nothing. We are also beginning to suspect that a man's life does not consist in the number of things which he possesses; that happiness is born, not of possession, but rather of creation and especially of the attempt to create for all sorts and conditions of men a more inviting world.

Not without reason, therefore, may we once again observe a day of national thanksgiving, grateful for whatever power we possess to relieve distress and for the vision that is coming out of distress, earnestly praying for light and the will to walk in the light, dedicating ourelves to the creation of a world in which unemployment and hunger shall be no more, neither shall there be injustice or bitterness or strife.

B O O K S

The Religion of Free Men

THE COMING RELIGION. *By Nathaniel Schmidt. The Macmillan Company,* $2.00.

WITH THE QUICK and certain strokes of a master hand, and the breadth and keen understanding mind with which we are so familiar in previous works of our author, this little book has been prepared—probably with the purpose of counteracting the flood of recent books and articles of a morbid and pessimistic type upon this and other similar subjects. It is exceedingly interesting to note the fact that, with the swing away from the ancient God-conceptions, and the decidedly new emphasis upon the character-conduct phases of life, men are being forced to redefine religion in the practical terms of human experience. Most people are still loath to allow any person to be called religious unless he consciously maintains some conception of deity, and regards himself bound by ties of loyalty and love to that power. Dr. Schmidt, with his long view of history, is clearly noting and following the trend of the times.

Religion is now, as our author maintains, "devotion to the highest," as each person sees his objective and regulates his thought and conduct accordingly. And the strong appeal of this new way of looking at religious experience is well illustrated by thousands of testimonies from young and old to the end that now at last they feel the natural tug of the powers of life, and that nothing outside their own experience is foisted upon them against their wills and beyond their understanding. The whys and whithers of religious impulses are no longer enwrapped in heavy clouds of mystery. People themselves are working out their own destinies in their own highest ways; and these, they now dare believe, are thoroughly in accord with the requirements of nature.

In a rapid but most illuminating sketch, Dr. Schmidt notes the main lines of human development, from the faintest beginnings of religious longing and almost unconscious outreaching after the control and understanding of the forces experienced in daily rounds of duty and pleasure, through the first conceptions of living spirits, and on to the setting apart of the mightiest and most responsive spirits as gods. Then, as some one most powerful deity is hailed as the particular champion of the people, monotheism slowly captures the imagination of the worshipers, calling anew for sacrifice and devotion. With the rise to authority of priest-castes and geniuses who claim special powers of interpretation, heavy burdens of ritual and creed are heaped upon the all-too-patient shoulders of the masses, until the early freedom and simplicity of worship are lost in a maze of meaningless myth and magic. Henceforth the people are at the mercy of their pretentious leaders, who find it to their own advantage to keep their congregations in ignorance and superstition.

Then comes a fascinating story of the rude awakening of man after man, in a desperate attempt to break away from the cruel and confining trammels of organization control. Prophets and sages, philosophers and priests of reform, are hailed as deliverers of the people. Religions fall into disrepute, the gods lose caste, new abuses of power are challenged by the awakening conscience of man, and the stage is set for the rebirth of literature, art and science—mighty tri-

umvirate representing freedom and progress—and the birth of the state, destined to be one of humanity's ultimate and greatest friends.

Then, Dr. Schmidt points out clearly, all life tends to become less ecclesiastical and dogmatic. It tends backward, at first, toward the living fountains of ethical truth, and then—with a magnificent swing toward new and more creative ideals of personal and social being—to the present identification of ethical and religious concepts, and the consequent simplification of human thinking so much enjoyed today by the emancipated thousands.

Turning prophet, after all this carefully laid background of religious history, our author now rises to his real task in this delightful book: predicting, with unmistakable assurance and delight, the gradual downfall of national religions, the rapid modification of historic faiths of every kind, the necessary unification of like faiths for the sake of self-preservation, the rapid spread of ideals of liberty and scientific thinking, a gradual appreciation on the part of peoples of the fact that their common interests are far more important than all the boasted divisions of their unfortunate theological past, a strikingly new appreciation of the great religious leaders of history, the attempt to educate still greater leaders suited to the needs of modern times, and the coming of an unprecedented revival of ethical-scientific religion which will tend to build a real commonwealth of cooperating peoples—now at last freed from their past petty fears of each other, and committed to the steady development of humanity's finest qualities.

FRED MERRIFIELD.

The Navajos are Discovered

LAUGHING BOY. *By Oliver La Farge. Houghton, Mifflin & Company,* $2.50.

THE DISCOVERY of America proceeds little by little. La Farge has discovered the Navajos. True, the bare fact of their existence is no news; their blankets were discovered more than forty years ago, their silver work a little later, and some of their legends have been collected and published by diligent students of folk-lore. Industrious ethnologists have measured their heads and studied their origins, missionaries have been sent to convert them, and their children have been rounded up to learn English in government schools. What then remained to be discovered? Nothing but the Navajos themselves, as human beings with purposes and passions of their own, with an ancient and stable social order, with a world-view and a set of human values to be preserved from the destructive impingement of "civilization." La Farge does not sentimentalize his subject or ascribe to the tribe a set of impossible perfections. He is reasonably free from the fallacies of that idea of the "noble savage" which sprang up in the generation of Columbus, was rationalized by Rousseau, popularized by James Fenimore Cooper and still serves many sentimentalists as a substitute for knowledge of the facts. But facts are on the side of a high valuation of the Navajos. A month ago I was among them, attending, among other things, one of their great dances at which there were a thousand Navajos assembled on horseback from a radius of a hundred miles and more, and only half a dozen "tourists." I shall never hope to see a Sunday school picnic conducted with equal decorum. My impression, based on an acquaintance much less thorough than his, is that Mr. La Farge's high estimate of them is correct. But over and above all, he has written a novel true in feeling, beautiful in style, and utterly free from all the hokum and sure-fire stuff that writers of Indian stories habitually employ. It is a Pulitzer prize novel of the season, but I think it will not pass with the season. It leaves echoing in the reader's mind the refrain of the Navajo song—"In beauty it is finished."

W. E. G.

New Light on the New Testament

WORD PICTURES IN THE NEW TESTAMENT. *By A. T. Robertson. Richard R. Smith, 2 vols.,* $3.50 *each.*

DISCOVERIES made during the last twenty years relative to the language in which the New Testament was written—that it was the colloquial speech of the time and not a dialectical modification of classical Greek, and that it was used in a multitude of contemporary non-literary writings which throw a flood of light upon the meaning of specific words—have made it necesary to rewrite the grammars and lexicons of New Testament Greek and to produce new translations. Goodspeed's translation was less remarkable for the "American" flavor of its phraseology than for the fact that it was based upon this new understanding of the flavor and meaning of the original. Professor Robertson's "Grammar of the Greek New Testament" is, up to date, the most thorough treatment of the grammatical side of the matter. These two new volumes by the same author—the first devoted to Matthew and Mark, the second to Luke—are a substantial contribution to the new lexicography. Lest that sound too formidable to interest the unlearned, it should be said that the treatment and method of presentation are such as to presuppose no technical scholarship, not even a knowledge of Greek. It is a verse by verse commentary on the English text (with the corresponding Greek in English letters), stressing those meaningful and pictorial suggestions which are often implicit in the original significance of the words but are lost in translation. Remember what Trench did for students of English in his "Study of Words" many years ago, and imagine someone doing that for the first three gospels on the basis of the new Greek scholarship. That is what Professor Robertson has done.

Books in Brief

MOTHER ALPHONSA. *By James J. Walsh. Macmillan,* $2.25.

Rose Hawthorne Lathrop, younger daughter of Nathaniel Hawthorne, became a convert to Catholicism in her mature years, and shortly afterward began in a purely individual way to devote herself to the care of destitute sufferers from incurable cancer. From this grew a sisterhood and a great institutional work of which she was the head, known as Mother Alphonsa. For more than thirty years she devoted to this cause all the energies of a rare and saintly soul. "Except for a new saint now and then, all the old saints would fade out and be lost in the bogs of legend." Uncanonized, she exhibited more saintliness than some who have been.

THE HUMAN FACE. *By Max Picard. Translated from the German by Guy Endore. Farrar & Rinehart,* $4.00.

Man's face is the image of God, says Picard. This is his central thesis. But it is also the revelation of man, the index of all relations among men, and the key to history. Faces have degenerated, according to the author. Again and again we are told that "in our day faces are ———" always something not so good as formerly. Enigmatical, cryptic, mystical, every page leaves you wondering just what it means, and yet with a sense that something beautiful is being said, and that this beauty is a symbol of truth—if you could only find just what

it is. But to find that out, the reader must first learn Picard's language. One who can read Jacob Boehme might be—certainly not at once qualified for this, for the vocabulary is wholly different, but at least prepared to begin to learn it. "Unending is the being of God, and the human face must last forever to make manifest God's being in its fulness."

THE BEST PLAYS OF 1929-1930, *and the Year Book of the Drama in America. By Burns Mantle. Dodd, Mead & Co.*, $3.00.

A century from now, research students in the history of American drama will need little material for this period other than Burns Mantle's series of annual volumes since 1919. But that fact is negligible compared with their present interest and value. The text of ten plays (condensed) is given, including The Green Pastures, Berkeley Square, June Moon, and Death Takes a Holiday. All the other plays given in New York during the year are briefly summarized and their casts and runs are recorded. It is pleasing to observe that, while some rather risque plays scored hits, some of the worst fell pretty flat. Whatever the talkies may have done to dramatic art, they have brought prosperity to many playwrights and actors. A second sale is possible for every successful play. The commercial theater, however, feels the competition of the vocal screen.

THE LIVES OF A BENGAL LANCER. *By F. Yeats-Brown. Viking Press*, $2.75.

A complete revision of the current conception of the typical English officer in India would be necessary if there were many like Yeats-Brown. That there is even one is sufficiently marvelous. The extraordinary thing is his combination of incongruous interests—military routine, barrack life, polo and pig-sticking (i. e., hunting the wild boar from horseback with lances), alternating with adventures in the mysterious world of Indian religion in search of "Yoga." A polo-playing mystic who can write a story of the game comparable to Kipling's and who goes at intervals into serious pursuit of the hidden wisdom, is perhaps a contradiction; but here he is. He has little or nothing to say about Indian politics, but he shows deep appreciation of the spiritual values symbolized in the Hindu religion. The latter is, indeed, the main theme of the book. Its episodes, both sporting and mystical, are written with remarkable vividness. Even the author's war experiences, colorful enough in themselves and adventurous to the last degree, serve only as a mild interlude to the still more absorbing adventures of the spirit which precede and follow.

BLENHEIM. *By George Macaulay Trevelyan. Longmans, Green & Co.*, $7.50.

To those who grow weary at times of history written a la Irving Berlin, the appearance of another volume in Trevelyan's "England Under Queen Anne" will bring blessed relief. Trevelyan is one of that select handful of Englishmen who can write those mystic symbols, "O. M." after their names, and no member of the group has better deserved his distinction. This weighty book, concerned as it is with no more than the events of the three or four years during which Marlborough was establishing his power over England and England's over Europe, is history in the grand manner. It opens with a picture of life in England in the first years of Queen Anne—a tour de force in coagmentation and condensation that makes the parallel efforts of the impressionists look puerile—and proceeds from that to an account of the political and military movements which invests the period with the dignity and importance it seemed to its own participants to possess. After all, it *was* a great period. As Trevelyan reminds us, "A nation of five and a half millions that had Wren for its architect, Newton for its scientist, Locke for its philosopher, Bentley for its scholar, Pope for its satirist, Addison for its essayist, Bolingbroke for its orator, Swift for its pamphleteer and Marlborough to win its battles, had the recipe for genius."

LONDON'S OLD LATIN QUARTER. *By E. Beresford Chancellor. Houghton, Mifflin & Co.*, $4.50.

Tottenham Court Road, running north from Oxford street, was just developing from a country road through open fields in the closing years of the eighteenth century. (Chicago is only a hundred years old, but it must modestly remember that a city the size of Chicago has been added to London within the same period.) Some of the most interesting history of Tottenham road antedates its complete urbanization and deals with the time when it was a highway leading out to rural retreats, taverns and tea gardens,

> "Whilst many Londoners resort
> For cakes and ale to Tottenham Court."

It was, in modern parlance, a place of road-houses. Tottenham Fair, respectable enough at first, became little better than a street carnival, or perhaps even a little worse, even while the street was still a road. It was a place of prize-fights and shady shows, so that when Whitefield built his tabernacle there he set himself to evangelizing a district that needed it badly. Later, the streets that were built through the region contained the homes of many artists and literary men, and University college was located there, and the British Museum was built on the site of Montagu House. The book is an admirable piece of local history of the minute and painstaking sort. But the effort to broaden its popular appeal by calling the district "London's old Latin quarter" is not wholly justified by the facts. It never was that. It was not a neighborhood, in any proper sense. It is one thing for a section of a city to house a considerable number of artists and writers, and another thing for these to have a conscious community of interest and to impress the spirit of their group upon the district. That happened in Montmartre and Montparnasse, but not on Tottenham Court Road.

HERE COMES PANCHO VILLA. *By Louis Stevens. Frederick A. Stokes Co.*, $2.50.

Twenty years ago Villa was a promising young bandit and cattle thief beginning to rise to political importance on the turbid tide of Mexican revolution. Fifteen years ago he was the terror of the border and, though already past the prime of his power, already something of a legendary hero to the peons. Ten years ago he was a country gentleman. Seven years ago, when he was killed from ambush, he still retained the loyalty of enough of his old adherents—his *dorados*—to follow and exterminate most of the band that killed him. Mr. Stevens gives an anecdotal history of Villa's spectacular career of rapine and insurgency, following the bloody trail from his peon boyhood to his retirement to the 500,000 acre estate which was presented to him by the grateful and apprehensive Obregon government. Villa was never a patriot, or a Robin Hood, or a social reformer, but "a bad man with a tremendous amount of personality"—and an insatiable grievance. Outlawed by Diaz for murder, honored and used by Madero, hated by Huerta, he found it profitable and congenial to nurse his grievance after Madero's fall. He had no other occupation or means of livelihood. As an ally of Carranza in the revolution against Huerta, he became a popular hero. The picture of Villa's character is accurately drawn and vividly presented. A more thorough study would at least try to solve the problem as to whether the Columbus raid actually

was promoted by American owners of valuable properties in Mexico. This would be particularly interesting to one who, like the present reviewer—who was not always a literary editor—had a good friend murdered in the Columbus raid and had his own house near the border marked for destruction in a similar raid which seems to have been planned but not executed a few months later. Villa was a despicable as well as a desperate character, but he must be understood and his career must be known if one is to know what Mexico has passed through in the last twenty years.

CORRESPONDENCE

"Neutrality" in India

EDITOR THE CHRISTIAN CENTURY:

SIR: I would be very interested to learn upon what evidence you make the statement that the authorities interpreted "neutrality" to mean "active opposition to the nationalist congress." From all that you have yet disclosed it is not evident that "neutrality" meant anything more than "non-support to the nationalist congress." Surely it was neutrality in the latter sense that the missionary was thought not to have maintained!

It is interesting to observe that in return for a pledge of neutrality the government pledges active support of the mission. "Neutrality" is a term very capable of liberal interpretation; the government's active support however is a literal fact.

Crozer Seminary, R. GRAY SMITH.
Chester, Pa.

[The requirement set forth in the communication from the British magistrate of the Madura district to the Madura mission read: "He—the missionary—is expected to take every opportunity . . . of countering and exposing by informal talks and discussions the lies, misrepresentations and economic fallacies that are used in support of the congress program. The government expects this service to be faithfully performed and looks to you as a member of such an organization to see that effect is given to this expectation."—THE EDITORS.]

A Refreshing Change

EDITOR THE CHRISTIAN CENTURY:

SIR: So much of what The Christian Century has to say regarding the American film industry is so true that one is always glad to find exceptions, not for the sake of proving your paper to be mistaken, but for the hope they offer. I write to call your attention to two films that have recently been shown in Asuncion of which we, as Americans, are justly proud. I refer to "Sombras de Gloria"—the title is "Blazes of Glory" in English, I think—and "Abie's Irish Rose." As you will judge from this letterhead, we are engaged in educational work here. The Paraguayan boy's interest in the movie is just as keen as is that of his American brothers. We are always eager to have films shown here that are of value from an educational point of view. Personally I could endorse these two almost one hundred percent. Their effect on the youngsters that I know who saw the films was most valuable.

If even the major portion of the films coming down were of equal quality the industry could become a great factor for mutual understanding and good will.

Colegio Internacional, REX D. HOPPER.
Asuncion del Paraguay.

The Lonely Preacher

Editor, THE CHRISTIAN CENTURY:

SIR: Your splendid editorial, "The Loneliest Preacher in Christendom," came to mind just now when I read the following words in a letter of Frederick Denison Maurice (in the "Life" by his son, F. Maurice, Vol. 2, p. 253): ". . . I could have saved myself from much sorrow, and have obtained much sympathy that I have longed for, if I could have attached myself to the anti-English school of thought, when I had found the impossibility of fraternizing with any of the special English schools. But a higher voice said in me, 'That is not the way, walk not in it! Never mind being called Jesuitical, bigoted, half-hearted, eclectical, any name that you hate most, never mind who bestows it upon you, that does not signify a jot. You are not sent into the world to get credit for freedom of mind, liberality, manliness, sincerity, but, as far as you are shown how, to bear witness of that which you know, to testify that which you have seen'."

Church of the Good Shepherd, SHERRILL BRONSON SMITH.
East Dedham, Mass.

Home Mission Money

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading the correspondence and editorial on the administration of home mission funds of the Methodist Episcopal church in the November 5 issue of The Christian Century. I am in hearty accord with the position and contention of The Christian Century and opposed to overchurching, but as a pastor who has served overchurched situations and been charged with raising part of this home mission money I would like to make some observations.

In the first place allow me to call your attention to the third paragraph of the statement by the board officers where it explicitly states that the conference boards that approve the appropriations before they are submitted for final adoption and the committee of the board are both composed of pastors *and laymen.* In both these groups the proportion of each is equal but in the general board that finally votes upon the program there are 20 ministers and 23 laymen. So in our system the laymen who pay the bills do have an equal voice with the "ecclesiastics" in saying how they shall be expended.

Second, it has been my lot to serve three communities that were overchurched—none of which received home mission aid, however—and while the overchurched condition was recognized and regretted by the members of these communities there was no disposition on their part to change it in any way. The people themselves preferred to continue the wasteful overlapping and to cooperate where and when they could rather than combine and do away with the overchurched condition. At the same time I have found people who would give more if they thought it was furthering their denomination than if it was presented as a cooperative work. It is all right to work at the top in this matter but there is still need of some work at the bottom. Not all the denominational consciousness is in the pulpits.

Finally, it is my pleasure to be personally acquainted with a number of the men on the staff of the board and I know them to be greatly concerned with this problem. In fact it was through a course of lectures on cooperative church work by Dr. M. A. Dawber that I was converted to the broader view of this matter. My association with other pastors leads me to believe that there are more "ecclesiastics" who abhor overchurching than there are laymen who have to pay the bills.

Sodus Point, N. Y. CLAYTON H. GIFFORD.

The First Nomination

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of your editorial, "Dry Thoughts on Election Day," why can we not combine the drys in one party in 1932? I propose the following ticket: For president, Gifford Pinchot; for vice-president, Senator Thomas J. Walsh.

Claremont, Calif. A. E. BRUCE.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Describes Baptism of General Chiang, Chinese President

Dr. John C. Hawk, of the central council of the Southern Methodist church in China, has supplied us with this description of the baptism of General Chiang Kai-shek, president of China: "On Oct. 23 at 3 p. m., members of the immediate family and a few specially invited friends, Chinese and foreign, joined in this service at the home of Mrs. Chiang's mother, Mrs. K. T. Soong, Seymour road, Shanghai. Dr. Z. T. Kaung, pastor of Allen Memorial church, Shanghai, was in charge of the ceremony. The services were held in the large reception room of the Soong home. All sang together 'Happy Day.' Then the ritual of the Methodist church, south, for baptism and reception into the church was read by Dr. Kaung. Mrs. Chiang stood by the side of General Chiang through the service and he, with the Methodist Discipline in hand, followed the service and answered quietly but very clearly each question as they were asked by the minister. Then the sacrament of the Lord's supper was administered, J. C. Hawk and Tseu Mei Tsung assisting in this part of the service. All attending partook of the sacrament. The service was a very simple but most impressive one. One could not but feel the importance attached to such an occasion."

Church Weddings the Rule in Italy

Statistics for the first half of 1930, just issued, show that of the 149,080 marriages in Italy during that period, 144,121 were performed by Roman Catholic priests. Only 4,886 took place before a civil magistrate, 50 were performed by rabbis and 23 by ministers of other faiths.

Dr. L. F. Benson's Hymnology Library Goes to Princeton

The famous collection of volumes on hymnology and liturgics gathered together through many years by the late Dr. Louis F. Benson, editor of the Presbyterian hymnal, has been left to Princeton seminary. A fund of $10,000 has also been provided for the purchase of new material. The Benson collection is said to be priceless, including many ancient Latin tomes, German chorale-books of reformation and post-reformation days, an extensive group of church services and liturgics, and many books which are the only copies now in existence of old hymn and service books.

Ann Arbor Church Holds Lectureship

Nine speakers have places on the Henry Martin Loud lectureship at First Methodist church, Ann Arbor, Mich., this season. Bishop Ernest V. Shayler, of Nebraska, and Dr. Ernest H. Cherrington, editor of the American Issue, have already lectured. Yet to appear, one each month, are: Rev. Harold Phillips of Cleveland; Horace E. Coleman, missionary to Japan; Rabbi Abba H. Silver of Cleveland; Harry N. Holmes of the World Alliance for international friendship; Pres. R. B. V. Kleinsmid of the University of Southern California; Pres. G. Bromley Oxnam of Depauw and Rev. Edgar D. Jones of Detroit.

Salvation Army Abolishes Right of Succession

The commissioners of the Salvation army, meeting in London, have adopted a series of three proposals made by General Edward J. Higgins, present commander, which will make forever impossible the establishment of any such family or personal dynasty as the founder, General William Booth, envisaged. Under the new regulations, control of the Salvation army property in Great Britain will be vested in a board of trustees, rather than in the commanding general as at present. The general will retire automatically at the age of 70, which, in the case of Gen-

British Table Talk

London, November 3.

IT HAS been a week full of political excitement. On Wednesday morning, Oct. 29, there appeared a statement that at a meeting of conservative members of parliament a certain number over 50 had resolved to demand a change of leadership. Baldwin must go! The names were given of these rebels. By Thursday it was made clear that some of these were not present at the meeting and there was no resolution of such a character approved. Who sent the message to the press? No one knows. The plot in the end no doubt helped the empire free trader, Admiral Taylor, to win South Paddington. But it helped also to rally the party at its big meeting on Thursday morning to the support of Mr. Baldwin. The secret ballot taken at this party meeting gave him a majority of 24 to 1, sufficient in his judgment. The tory party is not very happy within its own borders. But it will not sacrifice Baldwin to the "wicked uncles." . . . The government has to meet a left wing rebellion led by Mr. Maxton, and if it is to live it must make some kind of deal with the liberals. The government is certainly in a poor way, and its critics are pressing it hard upon its failure to deal with unemployment. But since the conservatives have their solution which the liberals reject, and the liberals have one which the conservatives reject, they will not make common ground, and for the time the government may stand. But it is coming near to storms. The municipal elections went against labor very strongly and the mood seems to be growing that ends in the cry for a change of government. A revival in trade would be the best news for the government.

Politics Once More!

* * *

South Africa and East Africa

The spokesman of South Africa at the imperial conference has been claiming that South Africa should not be left out of account when the policy outlined in the white paper is applied to East Africa. Readers may remember that a year ago General Smuts gave his important lectures, which evidently had a bearing upon the same matter. Smuts seemed to many of us anxious to have one policy for all British Africa and his powerful mind was busy upon the true framework of society for British Africa from the equator to the cape. Now Hertzog intervenes to claim that his own South Africa shall be heard upon this fundamental question with which the white paper upon East Africa deals. It is enough to say that many British people of all parties do not grant that the South African way of settling racial problems is the best way, or even a good one. They are not permitted to have any effective voice in South African affairs, so that the color bar measures, for example, were passed without their approval. Nor did East Africa claim to be heard upon such matters. Why then should South Africa claim now to have a voice in the new territories where the problem is different in character and there are possibilities of a new and wiser handling of the race problem? . . . The joint committee of parliament to deal with the three territories, Kenya, Uganda and Tanganyika, has been chosen and will be busy upon its critical task at once.

* * *

The Eve of Armistice

It is 12 years since we rejoiced at the end of the long and terrible war. Twelve years, and yet the head of the Italian nation asserts that he must keep his house fully armed, since in Europe everywhere, in spite of protestations in favor of peace, other nations are arming. There is some truth in his plea, though whether or not it suits Signor Mussolini's book to talk war, it is not easy to decide. We have not yet won peace and a certain mood of tiredness creeps over us. This, if it is not checked, is a dangerous mood, since it leads to the torpor of despair. Yet there have been gains to cheer the lover of peace. We do see the impossibility of justifying war by any appeal to the mind of Christ. A writer in the St. Martin's Review quotes from William Law, the saintly author of the "Serious Call," a prayer for time of war. Law was a pacifist, and his bitter satire can be understood better today than in the 18th century: "O blessed Jesus, dear redeeming Lamb of God, who camest down from heaven to save men's lives and not destroy them, go along we pray Thee with our bomb vessels and fire ships, suffer not our roaring cannon to roar in vain, but let Thy tender hand of love and mercy direct their balls to more heads and hearts of Thy redeemed creatures than the poor skill of man is able to do." Mr. Dooley, it will be recalled, used similar satire during the Spanish war. He represented the praying fleets of Spain and America engaging in battle. The hopeful sign today is the unpopularity of war; even the most

(*Continued on next page*)

eral Higgins, will mean in 1932. And, most important change of all, future generals will be chosen by vote of the high council of the army, rather than by choice of the former general. The high council is composed of all commissioners. Only Commissioner Catherine Booth, daughter of the late General Bramwell Booth, opposed this change.

Armistice Day Parades "Strictly Military"

The refusal of permission to the Y. M. C. A. boys' band to participate in the armistice day parade at Cincinnati has called forth, in reply to criticism, the explanation from the parade commander that "it is the contention of the veterans' armistice day committee of Hamilton county that all armistice day parades shall remain strictly military." The inclusion of the Boy scouts is explained on the ground that they are a semi-military organization, and of certain entirely non-military organizations on the ground that they are "sponsored" by the Veterans of foreign wars.

Mexicans Fear Jewish Immigration

For some reason not clear the idea seems to have attained circulation in Mexico that the action of British authori-

BRITISH TABLE TALK

(*Continued from preceding page*)

fire-eating patriots do not defend war as once they did. But Armistice day comes round to a people not yet at peace. *The harvest is passed, the summer is ended and we are not saved.*

* * *

And So Forth

On Sunday morning as some of us were in church a sudden gale swept over the south of the country with thunder and lightning, rain and hail. Much damage was done in the channel. . . . The birth rate is again down. We cannot be far from the time when the population will be stationary—a prospect greatly dreaded by our fathers, but not so much by us. . . . Quite an unnecessary heat has been kindled by the government's attempt to set foreign ambassadors and others free from the custom of laying wreaths on the grave of the unknown warrior. The government felt that this is becoming a mere formal ritual; but a number of indignant voices accuse the government of forgetting the dead! . . . Dr. Pearce, the bishop of Worcester, who died last week, was a great authority on the history of Westminster, and upon antiquarian law. Like the late Dean Wace and other famous clergy he was at one time on the staff of the Times. . . . The commission dealing with the R-101 has not yet completed its inquiry. Valuable evidence was given by the French poacher, who was the only spectator to see the tragedy close at hand . . . . A Scottish conservative, according to Sir J. M. Barrie, heard that Mr. Ramsay MacDonald had been made prime minister, whereupon he said, "It is not respectable; it is not seemly, but I suppose it is the will of God." . . . Sir John Simon and Lord Hailsham have declared that the government's Palestine policy is at variance with the mandate.

EDWARD SHILLITO.

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ties in closing Palestine to Jewish immigration will result in the routing of many Jews from southeastern Europe to Mexico. El Universal Grafico, a widely read afternoon newspaper of Mexico city, has taken the lead in a hot journalistic campaign designed to secure rigid restriction of Jewish immigration into that country.

Reelect Merrill as World Alliance President

Dr. William P. Merrill, pastor of the Brick Presbyterian church, New York city, was reelected president of the World alliance for international friendship through the churches at the annual convention held in Washington, D. C.,

Special Correspondence from Chicago

Chicago, November 15.

NO DOUBT it has been noised abroad that we have been voting on the wet and dry issue in Illinois. Not everything that might be said, however, has yet been said in the daily papers. Final figures are not yet available,

The Mystery of the Missing Millions

and will not be for some time. But on the face of present returns it seems that fewer wet votes were cast this year than in the last wet and dry referendum in 1922 (1,035,690 in 1930 as against 1,065,242 in 1922) in spite of the fact that the state has shown a gain of 541,907 in population in the intervening years. But there has been an increase in the dry vote from 512,111 to 514,579 in the same period. But the great disparity is that between the total available vote and that actually cast by both wets and drys. At the presidential election in 1928 a total of 3,082,000 votes were cast in the state; the wets in the recent referendum succeeded in casting only slightly more than one-third that number, while the total of both wet and dry votes was barely more than half. That is, nearly 1,500,000 votes were missing! This result undoubtedly must be traced to the advice given the drys by the Anti-saloon league, with which The Christian Century and others agreed (although I personally did not), not to vote on the referendum on account of its manifest unfairness. There were many other interesting features of the election. The experience of Mrs. McCormick, despite the rivers of money poured out, illustrates the sad fate that awaits the amphibians.

* * *

Armistice Day

Armistice day was widely celebrated. Meetings were held in all parts of the city. The American Legion celebration was held in the loop, with Col. Hanford McNider, past national commander of the legion, now United States ambassador to Canada, as the speaker. The commission on world friendship of the Chicago church federation brought about the organization of a committee representing several religious bodies of various creeds under whose auspices a service was held in Chicago Temple. Dr. Ernest Bourner Allen presided and addresses were given by Congressman Morton D. Hull, Past Commander David D. Shillinglaw of the Illinois division of the American Legion, and Rabbi Solomon Freehof, of the K. A. M. Temple. An all-day conference of the Catholic Association for International Peace was held at the Congress hotel. Perhaps the most effective thing said or done was the printing of one of McCutcheon's prophetic cartoons in the Chicago Tribune. "War" is pictured as a great, hulking, rough figure of a man, slumped dead in his chair, while beside him on a table lies his last will and testament, as follows: "To nations, I bequeath colossal war debts, crushing taxes, worldwide unrest, festering national hatreds, general dislocation of business, and sweeping waves of unemployment. To humanity, I bequeath the inevitable consequences of war: stricken bodies, crippled ideals, shattered illusions, and shell-shocked morals. Signed, WAR."

* * *

Murder Will Out

A bulletin issued by the federal department of justice gives us the cold comfort of public assurance that at least five large American cities have higher homicide rates than Chicago for the first nine months of the current year. But these five cities must admit that we can get far more publicity out of our killings than can they. After all, it is not so much the killings that appall us. It is the unquestioned alliance between politics, police and crime. Not all politicians, nor all the police, nor even all the criminals, indeed, but enough of them are involved to enable the protected criminals to thumb their noses at indignant citizens. Recently there has been developing a new spirit and attitude in the matter; the situation is by no means hopeless if right thinking people can be aroused.

* * *

International House

A new tower, which will be the seventh along the mile long front of the University of Chicago on the Midway, will soon appear to adorn International house, construction of which will begin early next year. Announcement of the project was made by Dean Charles W. Gilkey of the University chapel at the sixth annual dinner to foreign students, given under the auspices of the Chicago church federation at the LaSalle hotel, Nov. 7. Dean Gilkey is chairman of the committee in charge of formulating plans for the equipment and management of the house. The building will occupy a space 350 feet by 250 feet, and will rise nine stories. The exterior will be of Indiana limestone, treated in modified gothic to harmonize with the other buildings of the university. There will be adequate club facilities, and the dormitories will house a maximum of 500 students, with separate sections for men and women. Residence in the house and participation in all the club privileges will be open to all students of other lands doing work of college grade in any institution in Chicago, not merely to students in the university. Room rents will be lower than would be possible if the house were a commercial venture, since the site is the gift of Mr. John D. Rockefeller, jr. Mr. Rockefeller is financing the project, which is the third International house he has

(Continued on next page)

over Armistice day. Dr. S. Parkes Cadman, of Brooklyn, Mr. Clifford W. Barnes, of Chicago, and Judge Florence E. Allen, of the Ohio supreme court, were elected vice-presidents.

University Pastor Goes to College Presidency

Rev. Charles A. Anderson, who has for nine years served as Presbyterian university pastor at the University of Pennsylvania, has accepted a call to the presidency of Tusculum college, in Greenville, Tenn., which was the first institution of higher learning to be chartered west of the Allegheny mountains and south of Ohio. As university pastor Dr. Anderson has 1,200 Presbyterian students under his care at the University of Pennsylvania.

Education for Peace on Armistice Day

Coffeyville, Kansas, had an armistice commemoration service in which the American Legion, the junior college and the ministerial alliance cooperated. Its central feature was an oratorical contest on world peace, and its climax was the reading of the pact for the renunciation of war. The legion offered the prize for the winning oration. The college furnished the student speakers. "The church created the service, supplied the inspiration and materials (files of The Christian Century, etc.,) and secured the publicity."

Grange Is Dry, Says Taber

At the annual convention of the National Grange, held at Rochester, N. Y., beginning Nov. 12, Louis J. Taber, master of the grange, characterized the 18th amendment as the greatest moral reform of the century and asserted that "the grange stands absolutely dry."

Huge Throng at Funeral of Sidney M. Colgate

Almost 4,000 persons attempted to attend the funeral service of Sidney M. Colgate, held from the North Orange Baptist church, Orange, N. J., on Nov. 12. Mr. Colgate was for many years one of the most influential laymen in the Baptist denomination, and a leading exponent of the practice of tithing. He had been a leader in civic activities for more than a quarter of a century.

Students of Religion Work in Refugee Camps

The School of Religion, near Athens, supported by the American board, sent out its students to do practical service during the summer in the refugee camps of Greeks and Armenians in various parts of Greece and in Cyprus, Syria and Bulgaria. The reports which have come in, telling in detail of these summer activities among people living on the margin of distress and children deprived of the normal resources of wholesome childhood, are profoundly moving. Daily vacation Bible schools were conducted in many communities (in one case with over 300 enrolled), boy scout and girl scout activities were encouraged, and various ministries to the adult population were carried on.

Congress to Consider Men's Work Scheduled for December

The international congress on men's work, to be limited in attendance to 1,000 delegates, apportioned among 22 denominations, will be held at Hotel Gibson, Cincinnati, Dec. 11, 12. A half-day will be given to each of the following subjects: "The Place of the Church in Modern Life," "Religious Movements Among Men," "Programs for Men in Local Churches" and "The Meaning of Christ in Personal Life."

Federal Council Offers Aid in Unemployment Crisis

James Myers, industrial relations secretary of the Federal council of churches, offered Col. Arthur Woods, chairman of the national unemployment committee, the aid and counsel of the churches in a document presented on Nov. 12. The Federal council is understood in this document to have made a series of specific recommendations as to how individual congregations

CHICAGO CORRESPONDENCE

(Continued from preceding page)

erected in the United States, the others being in New York city and Berkeley, Cal.

* * *

And So Forth

The Illinois conference on public welfare has been meeting in Springfield during the past week. One wishes that space permitted extended comment on the findings of this alert and sensitive group of social workers. . . . The unemployment situation shows very little, if any, improvement. A public registration of the unemployed in Chicago, which can hardly have reached all, has passed the 110,000 mark; it is estimated that the total for Cook county will exceed 200,000. The churches are planning to take an increasingly active service in the interest of the workless. . . . Dr. Hjalmar Schacht, former president of the Reichsbank, laid a large part of the blame for the present worldwide business depression, with its fear and tension, at the door of the German reparations problem, in an address at the University of Chicago the other evening.

CHARLES T. HOLMAN.

Dr. Garrison says:

"All About Everybody"

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—W. E. Garrison, in *Christian Century*, Nov. 12, 1930.

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throughout the country might be brought into line with the government's emergency program.

Large Mission Gift Will Provide Dormitory for Buenos Aires College

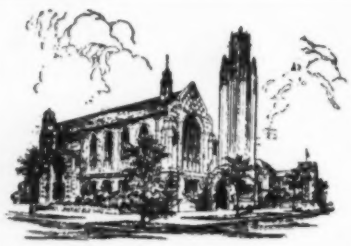
A gift of $50,000, as an expression of friendship between the United States and South America, has been made to the Methodist board of foreign missions by Mr. and Mrs. Henry Pfeiffer, of New York city, for the erection of a dormitory at Colegio Americano Ward (Ward American college), Buenos Aires, Argentina.

Mrs. Newell Dwight Hillis Dies Suddenly

After less than two days of illness, Mrs. Newell Dwight Hillis, widow of the former pastor of Plymouth church, Brooklyn, died in Bronxville, N. Y., on Nov. 13. Mrs. Hillis was an active leader in Congregational mission affairs up to the time of her death. Her book, "The American Woman and Her Home," published in 1911, had a remarkably wide sale.

Dr. A. M. Dulles, Professor At Auburn, Dead

Dr. Allen M. Dulles, professor of theism and apologetics at Auburn theological



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Correspondence from Western New York

Buffalo, November 15.

BUFFALO was host the last of October to the fifth annual Catholic congress of the Episcopal church. There were several hundred delegates and visitors. Most of the sessions were held in the Statler hotel. Among the leaders of the movement attending and taking part in the Buffalo congress were Bishops Ivins, Milwaukee; Burleson, South Dakota; Matthews, New Jersey. I take it that the high point of the congress was the solemn high mass which took place one week day morning in Elmwood music hall. The mass began with a procession of bishops and clergy wearing many-colored, widespreading, long, flowing robes, with an amazing array of head dress. To the man in the street it would seem to me to be quite unimpressive. Evidently it was unimpressive because the hall was not well filled. And the day was a perfect day for weather. To the initiated—or is instructed a better word?—the mass no doubt has a deep spiritual meaning. The sad fact is that it does not reach the people. The Catholic movement is a decidedly minority movement within the Episcopal church. Many of the Buffalo rectors did no more than quietly look on at some of the sessions. Apparently they were not moved by the proceedings, earnest and sincere as they were. The congress addresses, while of a high order, did not touch life at its points of vital and tragic need. Some strange and inexplicable things were said. Just by way of illustration here is one, a direct quotation from an address at a session of the congress held in the Statler: "The Roman Catholic church and the Protestant church are twins and we are here to bury them both." I can't quite understand such statements, and I can account for them only on the basis of a play to the gallery, or an effort to be funny. Then too, prohibition, far from being a congress theme, was dragged in and openly assailed.

Episcopal Catholic Conference

* * *

Varied Types of Pulpit Appeal

I wish I could put on this page in exact duplication, size of letters, and so forth, a display advertisement on the church page section of a recent Buffalo Saturday paper. The wording of the ad was this: "Every Sunday night. This week is God Wet or Dry?" Then followed the name of the church and the preacher. For my part I hope God is dry every week, because I am for prohibition and I would like to think that God is on my side. And I want to be on God's side, but I do not like the idea of any preacher raising the question about God's uncertainty on a question of such great moral import. From this strange theme let me jump to a Sunday evening service of a different type. One of my Buffalo brother preachers (I like him) recently announced a Sunday evening monologue. To the minutest detail he fixed up his pulpit to represent a clergyman's study, with desk, typewriter, library lamp, phone, books. He acted out (one man drama) the joys, disappointments, expectations, and experiences in the average day of the typical American clergyman. I should like to have seen and heard it. I envy any man's ability to do that sort of thing. But alas, I had a service of my own that very hour, and I had to stand up behind an ordinary desk in an old-fashioned pulpit, and without moving out of my tracks humbly offer to the waiting congregation a gospel sermon.

* * *

Negro Churches Hold Cooperative Services

Buffalo Negro churches have been engaged in a most commendable undertaking. For three weeks the 12 Negro congregations and their pastors united in nightly services, held in the three largest churches. The pastors conducted the services, taking turns in preaching. During the afternoons a systematic visitation of the Negro section was made from house to house. The result was not only a large accession to the membership but a cementing of the friendship among these congregations. Buffalo may well be proud of her Negro congregations and pastors.

* * *

And So Forth

Buffalo Central Y, Walter Spaeth, executive secretary, is starting a good year. One fine thing about Spaeth, he remembers that the Y has a C in its name. Two, in fact. Christian, which he interprets also to mean church. He endeavors in every reasonable way to keep the church before the large numbers of men who frequent the Central Y building and dormitory. The Humboldt Y, Herbert Lorenz, is a beehive of activity. It has the prize father and son supper of western New York. Henry Crane of Scranton spoke to nearly 400 fathers and sons there one night recently. Lorenz, too, daily remembers the C in the name. . . . South Presbyterian church, the Rev. Leo Alvin Gates, pastor, is celebrating its 35th anniversary. The church began as the "Red Jacket Sunday School," started with 37 charter members, now has over 1,000. . . . The Lutheran Church of the Redeemer, the Rev. A. W. Kirech, pastor, is also celebrating 35 years of life and growth. . . . Rabbi Joseph Fink conducts every Sunday afternoon over WBEN, Buffalo's newest broadcasting station, a humanitarian hour. Rabbi Fink does this, as he does everything, well. . . . Old St. Paul's cathedral, downtown, Dr. Wyatt Brown, dean, will conduct this fall a three weeks series of noonday Advent services. The cathedral and Dean Brown are graciously inviting in ministers of other communions to preach. Episcopal clergymen will take the first week, Dr. Samuel Van Vranken Holmes of Westminster Presbyterian church, the second week, and the writer, of Asbury-Delaware Methodist church, the third week.

Bruce S. Wright.

seminary and former moderator of the Presbyterian synod of New York, died on Nov. 13. In addition to his teaching, Dr. Dulles had served for years as pastor of the Second Presbyterian church of Auburn. Funeral services were held from the chapel of the seminary on Nov. 15, with Dr. George Black Stewart, president emeritus, officiating.

Presbyterians to Create Medical Center in Pittsburgh

Five years' effort to create in Pittsburgh a great medical center under Presbyterian auspices bore fruit in the decision to break ground early this month on the medical center site just above the Children's hospital, for two major units in the plan. It was decided to spend at once about $2,500,000—$500,000 for the eye and ear hospital, two million for the general hospital. These plans for the two hospitals are part of a general plan involving ultimately an investment of from six to fourteen million dollars.

Chicagoan Will Address St. Louis Federation

The annual meeting of the St. Louis church federation will be held at the Hotel Jefferson on the evening of Dec. 8. The attendance at these interchurch dinners has run as high as 1,200. President Albert W. Palmer, of Chicago theological

Correspondence from the Pacific Northwest

Portland, Ore., November 14.

THE conclusions of the church-sponsored investigation into the Centralia killings on Armistice day 11 years ago have received considerable attention in the news columns of northwest newspapers. Editorial comment has been more sparing. The Portland Oregonian makes the point that the report stresses the lawless acts threatened against the I. W. W. but says nothing about the lawless acts that the I. W. W. had been committing and advocating in the industrial area around Centralia. The Spokane Spokesman-Review speaks of the investigation as being "conscientious and painstaking," notes that "substantially nothing" new is disclosed by it, and in regard to the main conclusions of the reports adds: "There was deep feeling on both sides, but with this essential difference, which appears to have been overlooked by this investigation, that the feeling of the American Legion and its supporters at Centralia was on the side of the constitution, the flag, love of country, and law enforcement, while the feeling of the I. W. W. at that time was hostile, flamboyant and bitter against all those principles."

The Centralia Report

* * *

Telling the Church to Mind Its Own Business

Only the Seattle Times seems to be able to rouse itself to the emotional state common to all in 1919. It heads its editorial "A Shameful Report," asserts that those who made it were "badly advised," and thinks the Federal council should not "run off into matters that cannot be construed as any of their business." It admits an academic question as to whether or not the prisoners have already suffered enough under the penalties imposed, but claims that the justice of the processes which put them in prison is not open to question. On the whole the report has been well received and the church stands out as the only organization with sufficient detachment to have initiated and completed such a project. The investigation was called for by the Methodist and Congregational ministers of Washington, and the local committee on cooperation was headed by Bishop S. Arthur Huston of the diocese of Olympia. The report lays a distinct responsibility upon the governor and his parole board. There are only six I. W. W.'s remaining in prison, one having died in August, and another, who was originally adjudged insane, has been declared sane and released.

* * *

Election Results

The sniping policy of the Association Against the Prohibition Amendment and the somnolence of the drys resulted in the loss of two congressmen by the latter. The wet victory in Seattle, however, was not overwhelming, and other factors entered into the one in Portland. Nevertheless, it will not be easy to regain the territory lost. The reelection of Thomas J. Walsh in Montana, while chiefly a progressive victory, gives cheer to the drys who heartily supported him. Generally speaking, in Idaho and Oregon the issue was not raised. The good citizens of Portland are gratified over a much needed change effected in the office of district attorney.

* * *

And So Forth

New edifices were recently dedicated in Seattle for the Calvary Baptist church and the Ballard Free Lutheran, both having complete equipment for worship, education, and social life. A number of promnent Roman Catholic ecclesiastics, including the apostolic delegate, the Most Reverend Fumasondi-Biondi, of Washington, D. C., came to Seattle for the ceremonies connected with the cornerstone laying of St. Edwards seminary for the training of priests. The new institution occupies a sightly location on a campus of 300 acres of wooded land sloping back from Lake Washington. The first unit will be a four-story structure covering an area 350 by 250 feet and will be ready for students next September. . . . Portland may be slow about some things, but her Protestant ministers move fast enough. The council of churches announces a 33 per cent turnover in 14 months. It has welcomed 29 new pastors since June and finds the task of educating newcomers in council objectives a continuous one. . . . Fred B. Smith, moderator of the National Congregational council, filled a number of speaking engagements in the northwest while on his way to the Pacific slope Congregational conference in San Francisco. . . . A half dozen well attended religious education rallies have recently been held at central points in Washington and Oregon under the auspices of the International council, which was represented on the program by Paul H. Vieth and Forrest L. Knapp. Dr. W. B. Norton, the author of a recent volume on "The Church and the Newspaper," is now a resident of Portland and has been addressing ministerial meetings on that subject. . . . Dr. Daniel A. Poling returned to Portland for election day and while here addressed a gathering of 2,500 persons sponsored by the young people's council of the city. . . . Father Edwin V. O'Hara, director of the rural life bureau of the National Catholic welfare council, was recently consecrated bishop of Great Falls, Montana, at an elaborate ceremony in Portland. He previously held pastorates in this city and at the state university city of Eugene, and in both places his community influence was unusual. EDWARD LAIRD MILLS.

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seminary, will be the speaker on this occasion.

Bangor Seminary Has Rural Department

Bangor theological seminary has established a new rural department, with Ralph S. Adams in charge. He was formerly superintendent of the department of country life of the home mission board of the Reformed Church in the U. S. A.

Special Correspondence from Washington

Washington, D. C., November 15.

JEWS, Catholics and Protestants are cooperating in an effort to determine the underlying causes of the present widespread unemployment situation with a view of discovering permanent correctives.

Seek Permanent Cure For Unemployment

Under the auspices of these three bodies a conference of unusual significance will be held in this city on Jan. 26 and 27. Representatives of the Federal council are in weekly touch with prominent Jewish rabbis and social workers and Catholic leaders of long experience. The proposed January conference will not attempt to suggest temporary means of relieving unemployment. It will concern itself rather with future preventives.

* * *

Dr. J. N. Pierce Goes To Nashville

Dr. Jason Noble Pierce announces his resignation as pastor of the First Congregational church, this city, to accept a call to the Collegeside Congregational church of Nashville, Tenn. For ten years Dr. Pierce's influence and ministry have blessed Washington. His church, located in the very heart of the business section, has been obliged to cope with all the difficulties that usually beset downtown large city churches. For 18 months the congregation was compelled to worship in a moving picture theater owing to the unsafe condition of their auditorium. President Coolidge worshiped here throughout his two terms of office and during all this time seats were at a premium. Came March 4, 1929, and with it a new man at the executive mansion. A change in white house personnel always means a more or less serious situation for some church. No minister or congregation of course would decline the honor of having a President of the United States as a regular worshiper, but the afterclap is not the pleasantest sensation in the world. However, the change in administration, with the inevitable slump, probably had nothing to do with Dr. Pierce's leaving. It is merely spoken of here because more than one Washington pastor has had experience along this line which he is not anxious to repeat. Jason Noble Pierce leaves this city with the love and esteem of all his brother pastors. His has been an influence of inestimable value and he will be sorely missed. He goes to take up work in a college center. Hard by his church are Vanderbilt university, Peabody, Ward-Belmont, Scarritt and Y. M. C. A. graduate schools, all institutions of recognized rank. The crowning work of his career is predicted for this man of splendid parts.

* * *

Dr. Mott Stirs World Alliance Convention

The World alliance for international friendship through the churches has just concluded its 15th annual session here. "Carry on with the pact" was the slogan. Such a galaxy of stars as appeared on the program! As usual the newspapers gave about as much space to the peace talk which emanated from the alliance platform as they do to dry activities. But through the pulpits of Washington and through the hundreds of interested listeners that crowded the hall, a distinct impression was made. John R. Mott brought the congress to a close with as compelling an address as ever came from his lips. What a man and what a mental grasp of world affairs! Dr. Mott may have passed the age when Y. M. C. A. officials are permitted to remain in active service, but his mentality certainly shows no sign of deterioration.

* * *

Economic Burdens Call For Sacrifice

One-third of China's 400,000,000 people living below the minimum line necessary for bare existence; 100,000,000 people in India going to bed nightly, hungry; the average Japanese peasant family subsisting on $1.50 gold, per month. These are among the startling facts Dr. Mott set forth as showing the distressing condition in which the world finds itself. In view of this and other conditions equally serious, the appeal of the Golden Rule foundation for a nation-wide observance of Golden Rule week should not fall on deaf ears. A little sacrificial cooperation by Christian America, or perhaps better by American Christians, in the effort to lift the burden of world suffering is surely quite in order. W. S. ABERNETHY.

BOOKS RECEIVED

Life's an Art, by Franc Nohain. Holt, $2.00.

Greatest Thoughts on Immortality, compiled by J. Helder. Smith, $2.00.

Poems for Special Days and Occasions, compiled by Thomas Curtis Clark. Smith, $1.00.

Charleston Papers, a Record of the Church Congress of 1930. Introduction by H. A. Pritchard. Smith, $2.50.

The Idea of God in the Philosophy of St. Augustine, by William Pearson Tolley. Smith, $2.00.

I Wonder, by Alberta Munkres. Abingdon, $1.00.

Canticles of a Minister's Wife, by Gustine Courson Weaver. Bethany Press, $1.50.

Santa's Cotton Doll Farm, by Gustine Courson Weaver. Bethany Press, $1.00.

Towed In: Stories from Our Homes for the Aged, by Gustine Courson Weaver. Christian Board of Publication.

After Pentecost What? edited by W. P. King. Cokesbury, $1.50.

Jesus and the World's Quests, by Ferdinand Q. Blanchard. Author, Cleveland, O.

Renewed by the Spirit, by Carl Knudsen. Revell, $1.50.

Forty Years on the Labrador, by Ernest H. Hayes. Revell, $1.25.

The Challenge of the Forum, the Story of Ford Hall and the Open Forum Movement, by Reuben L. Lurie. Badger, $2.50.

Sergeant York, Last of the Long Hunters, by Tom Skeyhill. Winston.

The Real Personages of Mother Goose, by Katherine Elwes Thomas. Lothrop, Lee & Shephard, $3.00.

Bombay Today and Tomorrow, edited by Clifford Manshardt. R. B. Taraporevala Sons & Co., Bombay. Bruce Humphries, Inc., 470 Stuart St., Boston.

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TO THE many thousands of members of the Religious Book Club,—to the new members enrolled in October and November, no less than to those many others who have known it through its three years of existence—the calibre of books recommended is accepted with well-merited confidence, because of the distinguished leaders of thought who make the selections.

Their advice has proved to be particularly helpful in the Christmas season, when the giving of gifts is uppermost in mind. To make your selection of gift books easier, the Religious Book Club makes five recommendations and stands at your service ready to execute your wishes.

PIONEERS OF CHRISTIAN THOUGHT, ($3.00) by Frederick D. Kershner. This is the life-story of 16 vital Christian thinkers who opened paths for those who, as the author says, "desire to voyage through strange seas of thought in search of the divine." Paul of Tarsus, Theodore and Augustine, Aquinas and Erasmus, Luther and Calvin, and others of commanding influence, become the reader's friends. Its binding of blue cloth with a faintly rosy label gives this volume a delightful appearance.

THE MASTER OF MEN: QUOTABLE POEMS ABOUT JESUS, ($2.00) compiled by Thomas Curtis Clark. Usefulness as well as intellectual pleasure is bound into this volume of 300 poems about Jesus, collected by Mr. Clark, whose discriminating judgment in matters poetical is well known to Christian Century readers. It is indexed by titles, authors and first lines, and it comes from the publisher in a form entirely worthy of its noble contents.

PROCESSION OF THE GODS, ($3.00) by Gaius Glenn Atkins. This is a survey of what men believe in; a parade of gods pagan past a given point, where stands the reader with Dr. Atkins as his most engaging guide. The climax is the story of Christianity, which is approached with an all-encompassing sweep. The book has an appropriately dignified binding.

THE SAYINGS OF JESUS, ($3.00) by Benjamin Willard Robinson. This is a beautiful book, both in contents and appearance. With scholarly insight, the author presents and comments upon the statements of Jesus in a way which makes the reader vividly aware of the personal, inner thoughts of Jesus and of the social sides and currents of the time. The volume is bound in a luminous gray-blue cover with a delicate imprinting of gold.

THE MASTER: A LIFE OF JESUS, ($1.00) by Walter Russell Bowie. Dr. Bowie has mingled vigorous and poetical writing in this work, to tell afresh the story of which men never tire and in a way which, as one reviewer said, "renews in us our ancient rapture." The book, bound in clear blue, is a handsome volume.

In addition to these which have been selected because of their unusual appearance as well as their timely content, more than a hundred other religious books, the best of the past three years, are described in the Religious Book Club Bulletin.

We shall be glad to send you a copy of the Bulletin upon request, *absolutely free.* Just check the coupon.

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